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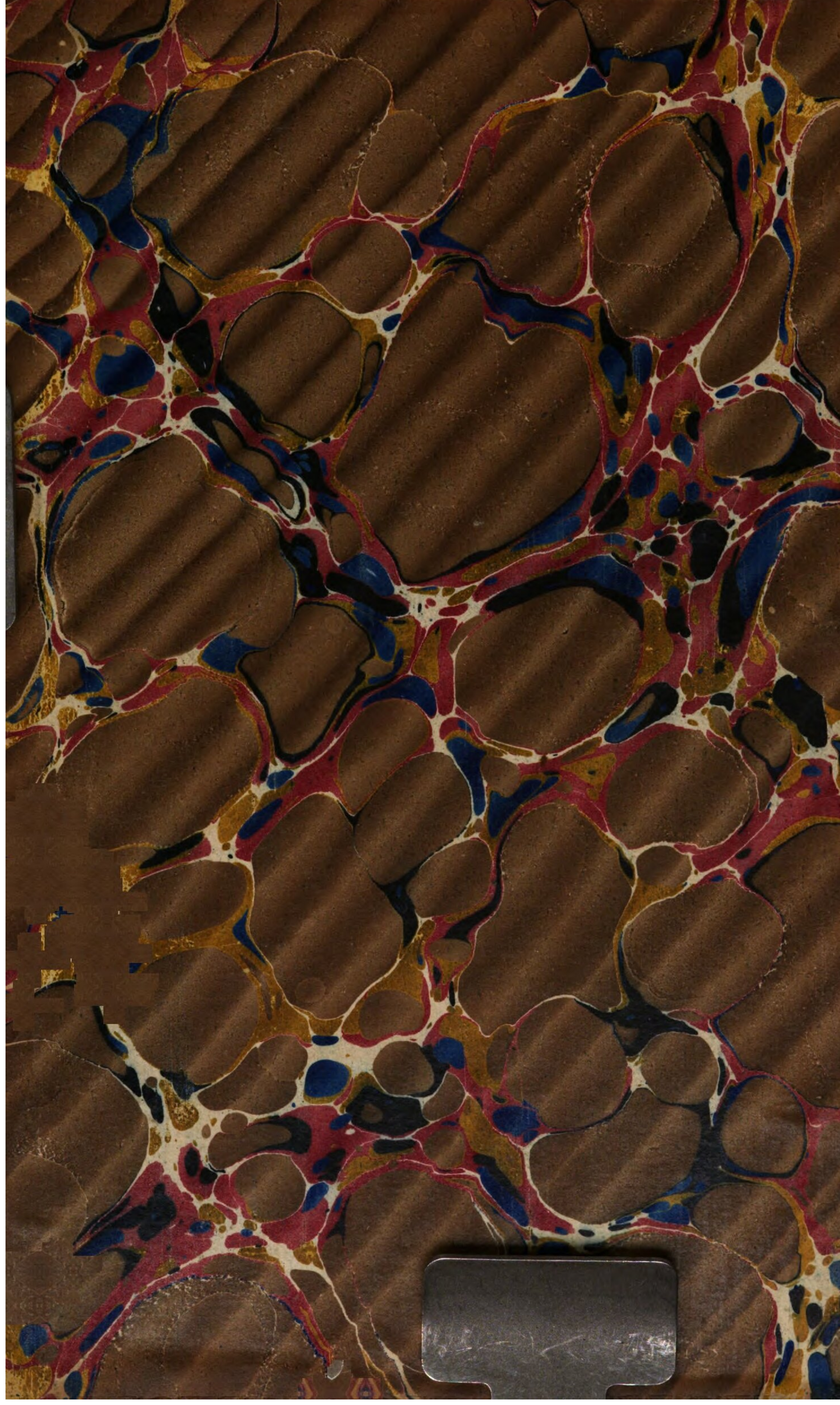
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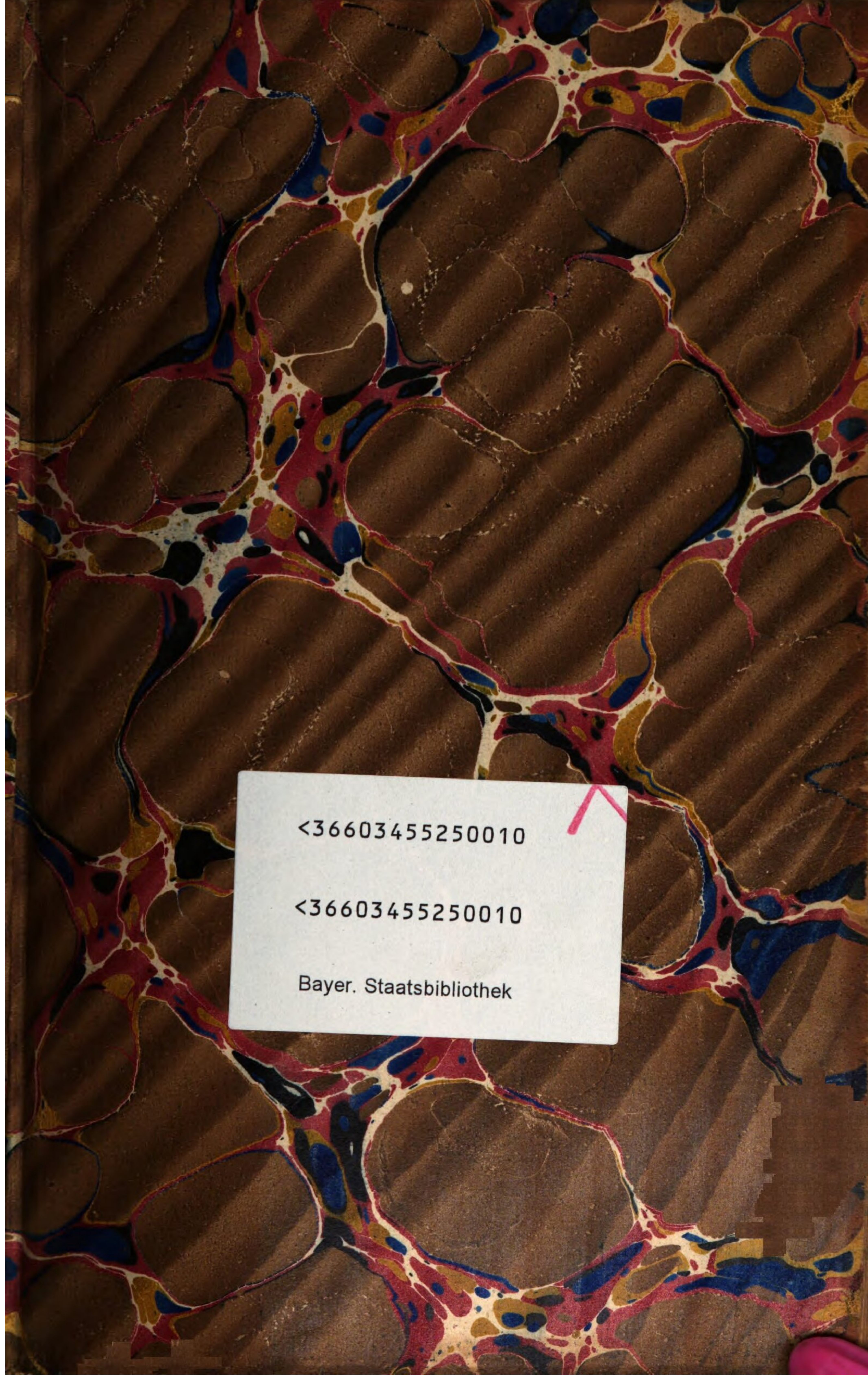
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DOCTRINE

of the New Church.

Translated from the Swedish

by the Rev. Mr. J. A. Knapp, of New York.

With an Introduction

by the Rev. Mr. J. A. Knapp, of New York.

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A
BRIEF EXPOSITION
OF THE
DOCTRINE
OF
The New Church,

WHICH IS MEANT BY THE
NEW JERUSALEM IN THE APOCALYPSE.

TRANSLATED FROM THE LATIN OF
EMANUEL SWEDENBORG,

Originally published at Amsterdam in the Year 1769.

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APOCALYPSE, chap. xxi. verse 2, 5.

I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her Husband. And He that sat upon the throne said, Behold I make all things new.: and He said unto me, Write, for these words are true and faithful.

ADVERTISEMENT.

THE following work is, as its title announces, an Exposition of the Doctrines of the New Church, or of that primitive and purer form of christianity, from which the church has successively declined, and which primitive form, in this and in the other matchless writings of the same author, is still further exalted and confirmed by a revelation of the interior or spiritual sense of the Holy Scripture. But as no subject can be satisfactorily elucidated, nor its truth established, except by a comparison with that to which it is opposed, several doctrinal tenets, which have, at different times, been fashioned and promulgated by general councils and synods, are previously stated in the very words which sanctioned their reception; and in the course of the work such an examination of their tendency is instituted, by a general as well as a particular view of the Sacred Records, as must fully satisfy, it is hoped, every good and reflecting mind of the truth of this New Dispensation. Nor will the reader, if his mind is not closed up with prejudice, be offended at the freedom of the author in commenting upon doctrines which are deemed essentially hurtful to the truest interests of the Christian church; since it is evident, from the kind spirit which pervades the works of this excellent man, as well as from his express declaration, that these comments are abstracted from every personal consideration whatever—for a judgment upon any man or class of men must be referred to the one Infinite and Eternal Being, who alone can see and determine each by the intentions or the ends of life—so that the expressions which are apparently severe may justly be ascribed to a zeal which flows forth from a fountain of love and charity, in treating on a subject in which the real happiness, improvement, and well-being, of every class, is so deeply concerned. For though the church, or kingdom of heaven, is acknowledged to be in him who loves the Lord his God with all his heart, and with all his soul, and with all his mind, and his

neighbour as himself, still must truth of doctrine be prized most highly by a wise man, as a lamp unto his feet and a light unto his path,—an emanation continually proceeding from the Sun of Righteousness, to direct him to the gates of life. But how necessary it is that we should examine well the light which is to guide us through the perplexing paths of this, our preparatory stage of existence, and see that it be indeed a light kindled from above, and not the delusive light of natural reason and self-derived intelligence, which possibly may bring into, but cannot extricate us from spiritual difficulties and dangers.

To the humble, liberal, and affectionate enquirer after truth the following pages are presented in the spirit of charity, and with a sincere desire to promote his eternal happiness. but above all, with an earnest prayer to the merciful Father of all His children, that this and every other manifestation of His truth may fulfil their high purposes, by enabling each individual of His universal church to become, through His grace, both a better and a wiser man.

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## BRIEF EXPOSITION

OF THE

## DOCTRINE

OF THE

*NEW CHURCH,*

WHICH IS MEANT BY THE NEW JERUSALEM,

*In the Apocalypse.*

1. **SEVERAL** works and tracts having been published by me, during some years past, concerning the **NEW JERUSALEM**, whereby is meant a New Church about to be established by the Lord; and the Apocalypse having been revealed; I am come to a determination to lay before the world a complete view of the doctrine of that church in its full extent: but, as this is a work of some years, I have thought it adviseable to draw up some sort of sketch thereof, in order that a general idea may first be formed of that church and its doctrine; because when general principles precede, then the several particulars will appear at full in a clear light, for these enter into general principles, as things homogeneous into their proper receptacles. This compendium, however, is not designed for critical examination, but is barely offered to the world by way of information, as its contents will be proved at large in the work itself. But it is necessary first to state the doctrinals at present maintained concerning justification, that the following contrast between the doctrines of the present church, and those of the New Church, may be clearly understood.



THE DOCTRINALS OF THE ROMAN CATHOLICS CONCERNING JUSTIFICATION, FROM THE COUNCIL OF TRENT.

2. In the bull of Pope Pius IV. dated 13th November, 1564, are the following words: "I embrace and receive every thing, both generally and particularly, which the most holy Council of Trent hath determined and declared concerning *Original Sin and Justification*."

3. *From the Council of Trent, concerning Original Sin.* (a) That Adam, by his transgression, experienced an entire change and depravation of nature, both in body and soul; and that the ill effects of Adam's transgression were not confined to himself, but also extended to his posterity; and that it not only transmitted death and corporal sufferings upon all mankind, but likewise sin, which is the death of the soul, Sess. v. 1, 2. (b) That this sin of Adam, which originally was a single transgression, and has been transmitted by propagation, and not by imitation, is so implanted in the nature of every man, as to be his own, and cannot be done away by any other means than by the merits of the only Saviour our Lord Jesus Christ, who hath reconciled us to God by His blood, being made unto us righteousness, sanctification, and redemption, Sess. v. 3. (c) That by the transgression of Adam, all men lost their innocence, and became unclean, and by nature the children of wrath, Sess. vi. chap. 1.

4. *Concerning Justification.* (a) That our heavenly Father, the Father of Mercies, sent Christ Jesus his Son into the world, in the blessed fulness of time, as well to the Jews who were under the law, as to the Gentiles who followed not after righteousness, that they might all lay hold of righteousness, and receive the adoption of sons. Him God offered to be a propitiation through faith in His blood, not only for our sins, but likewise for the sins of the whole world, Sess. vi. chap. 2. (b) Nevertheless all do not receive the benefit



of His death, but only they to whom the merit of His passion is communicated; so that unless they are born again in Christ, they can never be justified, Sess. vi. chap. 3. (c) That the beginning of justification is to be derived from the preventing grace of God through Christ Jesus, that is, from His call, Sess. vi. chap. 5. (c) That men are disposed to righteousness, when, being stirred up by divine grace, and conceiving faith by hearing, they are freely moved towards God, believing those things to be true which are divinely revealed and promised; and especially this, that the ungodly are justified by God through His grace, through redemption, which is by Christ Jesus; and when, being convinced of sin from the fear of divine justice, by which they are profitably disquieted, they are encouraged to hope, and to trust that God, for Christ's sake, will be propitious to them, Sess. vi. chap. 6. (d) That the consequence of this disposition and preparation is actual justification, which is not only a remission of sins, but likewise a sanctification and renovation of the interior man, by the reception of divine grace and gifts, whereby man from being unrighteous becomes righteous, and from being an enemy a friend, so as to be an heir according to the hope of eternal life, Sess. vi. chap. 7. (e) The *final cause* of justification is the glory of God and of Christ, and life eternal. The *efficient cause* is God, who freely cleanses and sanctifies. The *meritorious cause* is the dearly beloved and only-begotten Son of God, our Lord Jesus Christ, who when we were enemies, through the great love wherewith He loved us, by His most holy passion upon the cross merited for us justification, and made satisfaction for us to God the Father. The *instrumental cause* is the sacrament of baptism which is a sacrament of faith, without which none can ever be justified. The *formal cause* is the sole righteousness of God; not that whereby He is righteous Himself, but that whereby He makes us righteous, with which being gifted by Him, we are renewed in the spirit of our mind; and are



not only reputed righteous, but are truly called righteous, and are so in reality, each according to that measure which the Holy Spirit imparts to every one as it pleaseth Him, Sess. vi. chap. 7, § 2. (f) That justification is a translation from that state, wherein man is born a child of the first Adam, into a state of grace and adoption among the sons of God by the second Adam, our Saviour Jesus Christ, Sess. vi. chap. 4.

5. *Concerning Faith, Charity, Good Works, and Merits.*

(a) When the apostle declares, that man is justified by faith, and freely, these words are to be understood in the sense wherein the Catholic church has uniformly held and expressed them, to wit, that we are said to be justified by faith, because faith is the commencement of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and attain to the fellowship of His children: but we are said to be justified freely, because none of those things which precede justification, whether faith or works, merit the actual grace of justification; for if it be grace, it is not of works, otherwise grace would not be grace, Sess. vi. chap. 8. (b) Although none can be righteous, but they to whom the merits of the passion of our Lord Jesus Christ are communicated, nevertheless that is effected in justification, when by the merit of the same most holy passion, the love of God is infused by the Holy Ghost into the hearts of those who are justified, and abideth in them: hence in the act of justification, man receives, together with the remission of his sins, all these things infused into him at once by Jesus Christ, in whom he is ingrafted by faith, hope, and charity: for faith, unless charity be added to it, neither unites perfectly to Christ, nor constitutes a living member of His body, Sess. vi. chap. 7, § 3. (c) That Christ is not only a Redeemer in whom we are to have faith, but also a lawgiver, whom we must obey, Sess. vi. chap. 16, can. 21. (d) That faith without works is



dead and vain, because in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love: for faith without hope and charity cannot avail unto eternal life; wherefore also they hearken to the word of Christ, "If thou wilt enter into life, keep the commandments:" thus they who are born again, receiving true christian righteousness, are commanded to keep it white and unspotted, as their first robe, given them by Jesus Christ, instead of that which Adam lost both for himself and us by his disobedience, that they may present it before the tribunal of our Lord Jesus Christ, and obtain eternal life, Sess. vi. chap. 7, § 4. (e) That there is a continual influx of power from Jesus Christ Himself into those who are justified, as from a head into the members, and from a vine into the branches; which power always precedes, accompanies, and follows their good works, and without which they could not by any means be acceptable and meritorious in the sight of God; wherefore we are to believe, that nothing more is wanting to those who are justified, but they may be fully assured, that by those works which have been wrought in God, they have merited eternal life, which will be bestowed upon them in due time, Sess. vi. chap. 16. (f) When we speak of our own righteousness, we do not mean as though it were our own from ourselves; for that which is termed our righteousness, is the righteousness of God, being infused into us by God through the merit of Christ: far be it therefore from any christian man to trust or glory in himself, and not in the Lord, whose goodness towards us men is so great, that he vouchsafes to regard those things as our merits, which are His own gifts, Sess. vi. chap. 16. (g) For of ourselves, as of ourselves, we can do nothing; but by His co-operation, who strengthens us, we can do all things: thus man hath not whereof to glory, but all our glory is in Christ, in whom we live, in whom we merit, in whom we make satisfaction, bringing forth fruits worthy of



repentance, which have their efficacy from Him, are offered unto the Father by Him, and are accepted by the Father through Him, Sess. xiv. chap. 8. (h) Whosoever shall say that man may be justified in the sight of God, by his own works, which are done either through the powers of human nature, or through the teaching of the law, without divine grace through Christ Jesus, let him be accursed, Sess. vi. can. 1. (i) Whosoever shall say, that man may believe, hope, and love, (that is, have faith, hope, and charity,) as is necessary in order that the grace of justification may be conferred upon him, without the preventing inspiration of the Holy Spirit, and His assistance, let him be accursed, Sess. vi. can. 2. (k) Whosoever shall say, that man is justified without the righteousness of Christ, whereby he hath merited for us, let him be accursed, Sess. vi. can. 10. Not to mention many more passages, principally relating to the conjunction of faith with charity or good works, and condemning their separation.

6. *Concerning Free-will.* (a) That free-will is by no means destroyed by Adam's sin, although it is debilitated and warped thereby, Sess. vi. chap. 1. (b) Whosoever shall say, that the free-will of man, when moved and stirred up by God, cannot at all co-operate by concurring with God, who stirreth it up and calleth it, whereby man may dispose and prepare himself to receive the grace of justification; or that he cannot dissent if he would, but that, like a thing inanimate, he is merely passive, and has not the least power of action, let him be accursed, Sess. vi. can. 4.

7. *The Doctrinals of the Roman Catholics concerning Justification, as collected from the Decrees of the Council of Trent, may be summed up and arranged in a series thus.* That the sin of Adam is transfused into the whole human race, whereby his state, and likewise the state of all men, became perverted, and alienated from God, and thus they were made enemies and children of wrath: that therefore God the Father graciously sent His Son to reconcile, expiate,



atone, satisfy, and thus to redeem, by being made righteousness. That Christ accomplished and fulfilled all this, by offering up Himself a sacrifice to God the Father upon the cross, and thus by his passion and blood. That Christ alone hath merited, and that this his merit is graciously imputed, attributed, applied, and transferred, to the man who is recipient thereof, by God the Father through the Holy Spirit; and that thus the sin of Adam is removed from man; concupiscence however still remaining in him as an incentive to sin. That justification is the remission of sins, and that from thence a renovation of the interior man takes place, whereby man from an enemy becomes a friend, and from being a child of wrath, a child of grace; and that thus union with Christ is effected, and the regenerate person becomes a living member of His body.

8. That faith comes by hearing, when a man believes those things to be true which are revealed from heaven, and trusts in the promises of God. That faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and enter into the fellowship of His children: that justification is brought about by faith, hope, and charity; and that unless faith be accompanied by hope and charity, it is not living but dead, and incapable of effecting union with Christ. That it is man's duty to co-operate; that he has the power to approach and recede, otherwise nothing could be given unto him, for he would be like an inanimate corpse. That inasmuch as the reception of justification reneweth man, and as this is effected by the application of the merit of Christ, during man's co-operation, it follows that works are meritorious; but inasmuch as they are done from grace, and by the Holy Spirit, and as Christ alone hath merited, therefore God considers His own gifts in man as meritorious; whence it follows, that no one ought to attribute any thing of merit to himself.



THE DOCTRINALS OF THE PROTESTANTS CONCERNING  
JUSTIFICATION, FROM THE FORMULA CONCORDIÆ.

THE Book from whence the following Extracts are collected, is called *Formula Concordiæ*, or *Form of Concord*, and was composed by persons attached to the Augsburg confession; and as the pages will be cited where the quotations are to be met with, it is proper to observe, that I have made use of the edition printed at Leipsick in the year 1756.

10. *From the Formula Concordiæ, concerning original sin.*

(^a) That since the fall of Adam, all men naturally descended from him are born in sin, which brings damnation and eternal death upon those who are not regenerated, and that the merit of Christ is the only means whereby they are regenerated, consequently the only remedy whereby they are restored, page 9, 10, 52, 53, 55, 317, 641, 644, and Appendix, p. 138, 139. (^b) That original sin is such a total corruption of nature, that there is no spiritual soundness in the powers of man either as to his soul or body, p. 574. (^c) That it is the source of all actual sins, p. 317, 577, 639, 640, 942, Appendix, p. 139. (^d) That it is a total absence or privation of the image of God, p. 640. (^e) That we ought to distinguish between our nature such as God created it, and original sin which dwelleth in our nature, p. 645. (^f) Moreover original sin is there styled the work of the devil, spiritual poison, the root of all evils, an accident and a quality; whereas our nature is there styled the work and creature of God, the personality of man, a substance and an essence; and that the difference between them is the same as the difference between a man infected with a disease and the disease itself.

11. *Of Justification by Faith.* The general principles are these: (^a) That by the Word and sacraments the Holy Ghost is given, who effects faith when and where he pleas-



eth, in those who hear the gospel. (b) That contrition, justification by faith, renovation, and good works, follow in due order; that they are to be properly distinguished one from the other; and that contrition and good works do not avail any thing unto salvation, but faith alone. (c) That justification by faith alone, is remission of sins, deliverance from damnation, reconciliation with the Father, adoption as sons, and is effected by the imputation of the merit or righteousness of Christ. (d) That hence Faith is that essential righteousness, whereby we are accounted righteous before God, and that it is a trust and confidence in grace. (e) That renovation, which follows, is vivification, regeneration, and sanctification. (f) That good works, which are the fruits of faith, being in themselves works of the spirit, follow that renovation. (g) That this faith may be lost by grievous sins. *The general principles concerning the Law and the Gospel* are these: (h) That we must carefully distinguish between the law and the gospel, and between the works of the law and the works of the Spirit, which are the fruits of faith. (i) That the law is a doctrine which teaches that man is in sin, and therefore under condemnation and the wrath of God, thus exciting terror; but that the gospel is a doctrine which teaches atonement for sin, and deliverance from damnation by Christ, and thus a doctrine of consolation. (k) That there are three uses of the law, viz. to keep the wicked within bounds, to bring men to an acknowledgment of their sins, and to hold up to the regenerate a rule of life. (l) That the regenerate are in the law, but not under the law, for they are under grace. (m) That it is the duty of the regenerate to exercise themselves in the law, because, during their life in the world, they are prompted to sin by the lusts of the flesh; but that they become pure and perfect after death. (n) That the regenerate are also chastised by the Holy Ghost, and endure various afflictions, but that nevertheless they keep the



law willingly, and thus being the children of God, live in obedience to the law. (°) That with those who are not regenerated the veil of Moses still remaineth before their eyes, and the old Adam beareth rule; but that with the regenerate the veil of Moses is taken away, and the old Adam brought into subjection, or crucified.

12. *Particulars from the Formula Concordiæ, concerning Justification by Faith without the Works of the Law.* (ª) That faith is imputed for righteousness without works, on account of the merit of Christ which is laid hold of by faith, p. 78, 79, 80, 584, 689. (ᵇ) That charity follows justifying faith, but that faith does not justify as being formed by charity, as the Papists say, p. 81, 89, 94, 117, 688, 691, Appendix, p. 169. (ᶜ) That neither the contrition which precedes faith, nor the renovation and sanctification which follow after it, nor the good works then performed, have any thing to do with justification by faith, p. 688, 689. (ᵈ) That it is a folly to imagine, that the works of the second table of the decalogue justify in the sight of God, for that table has relation to our transactions with men, and not properly with God; and the business of justification is between God and us, and to appease His wrath, p. 102. (ᵉ) If any one therefore believes he can obtain the remission of his sins, because he is possessed of charity, he brings a reproach on Christ, by an impious and vain confidence in his own righteousness, p. 87, 89. (ᶠ) That good works are utterly to be excluded, in treating of justification and eternal life, p. 589. (ᶑ) That good works are not necessary as a meritorious cause of salvation, and that they do not enter into the act of justification, p. 589, 590, 702, 704, Appendix, p. 173. (ᵇ) That the position, that good works are necessary to salvation, is to be rejected, because it takes away the comfort of the gospel, gives occasion to doubt of the grace of God, instils a conceit of self-righteousness, and because they are admitted by the Papists to support a bad cause,



p. 704. (i) The expression, that good works are necessary to salvation, is rejected and condemned, p. 591. (k) That expressions, implying that good works are necessary unto salvation, ought not to be taught and defended, but rather exploded and rejected by the churches as false, p. 705. (l) That works, which do not proceed from a true faith, are in fact sins in the sight of God, that is to say, they are defiled with sin, because a corrupt tree cannot bring forth good fruit, p. 700. (m) That faith and salvation are neither preserved nor retained by good works, because these are only evidences that the Holy Spirit is present, and dwelleth in us, p. 590, 705, Appendix, p. 174. (n) That the Decree of the Council of Trent is deservedly to be rejected, which affirms, that good works preserve salvation, or that justification by faith, or even faith itself, is maintained and preserved, either in the whole, or in the least part, by our works, p. 707.

13. *Particulars from the Formula Concordiæ, concerning the Fruits of Faith.* (a) That a difference is to be observed between the works of the law, and the works of the spirit; and that the works which a regenerate person performs with a free and willing mind, are not works of the law, but works of the spirit, which are the fruits of faith; because they who are born again are not under the law, but under grace, p. 589, 590, 721, 722. (b) That good works are the fruits of repentance, p. 12. (c) That the regenerate receive by faith a new life, new affections, and new works, and that these are from faith in repentance, p. 134. (d) That man after conversion and justification begins to be renewed in his mind, and at length in his understanding, and that then his will is not inactive or backward in performing daily exercises of repentance, p. 582, 673, 700. (e) That we ought to repent as well on account of original sin, as on account of actual sins, p. 321, Appendix, p. 159. (f) That repentance with Christians continues until death, because they have to



wrestle with the remains of sin in the flesh as long as they live, p. 327. (g) That we must enter upon, and advance more and more in, the practice of the law of the decalogue, p. 85, 86. (h) That the regenerate, although delivered from the curse of the law, ought nevertheless still to exercise themselves in the divine law, p. 718. (i) That the regenerate are not without the law, though not under the law, for they live according to the law of the Lord, p. 722. (k) That the law ought to be considered by the regenerate as a rule of religious life, p. 596, 717, Appendix, p. 156. (l) That the regenerate do good works, not by constraint, but of their own accord and freely, as though they had received no command, had heard of no threatenings, and expected no reward, p. 596, 701. (m) That with them faith is always occupied in some good work, and he who does not thus perform good works, is destitute of true faith, for where there is faith, there will be also good works, p. 701. (n) That charity and good fruits follow faith and regeneration, p. 121, 122, 171, 188, 692. (o) Faith and works agree well together, and are inseparably connected; but faith alone lays hold of the blessing without works, and yet it is not alone; hence it is that faith without works is dead, p. 692, 693. (p) That after man is justified by faith, his faith being then true and alive is operative by charity, for good works always follow justifying faith, and are most certainly discovered with it; thus faith is never alone, but always accompanied by hope and charity, p. 586. (q) We allow, that where good works do not follow faith, in such case it is a false and not a true faith, p. 336. (r) That it is as impossible to separate good works from faith, as heat and light from fire, p. 701. (s) That as the old Adam is always inherent in our very nature, the regenerate have continual need of admonition, doctrine, threatenings, and even the chastisements of the law, for they are reprov'd and corrected by the Holy Spirit through the law, p. 719, 720,



721. (t) That the regenerate must wrestle with the old Adam, and that the flesh must be kept under by exhortations, threatenings, and stripes, because renovation of life by faith is only begun in the present life, p. 595, 596, 724: (u) That there remains a perpetual wrestling between the flesh and the spirit, in the elect and truly regenerate, p. 675, 679. (x) That the reason why Christ promises remission of sins to good works, is, because they follow reconciliation, and also because good fruits must necessarily follow, and because they are the signs of the promise, p. 116, 117. (y) That saving faith is not in those who have not charity, for charity is the fruit which infallibly and necessarily follows true faith, p. 688. (z) That good works are necessary on many accounts, but not as a meritorious cause, p. 11, 17, 64, 95, 133, 589, 590, 702, Appendix, p. 172. (a^a) That a regenerate person ought to co-operate with the Holy Spirit, by the new gifts and powers which he hath received, but in a certain way, p. 582, 583, 674, 675, Appendix, p. 144. (b^b) *In the Confession of the Churches in the Low Countries, which was received in the Synod of Dort, we read as follows: "Holy faith cannot be inactive in man, for it is a faith working by charity; and works, which proceed from a good root of faith, are good and acceptable in the sight of God, as being fruits of a good tree; for we are debtors unto God to do good works, but God is no debtor unto us, inasmuch as it is God that doeth them in us."*

14. *Concerning Merits, from the Formula Concordiæ.* (a) That it is false, that our works merit remission of sins; false, that men are accounted righteous by the righteousness of reason; and false, that reason of its own strength is capable of loving God above all things, and of keeping His law, p. 64. (b) That faith does not justify because it is in itself so good a work, and so excellent a virtue, but because it lays hold of the merit of Christ in the promise of the gos-



pel, p. 76, 684. (c) That the promise of remission of sins, and justification for Christ's sake, does not involve any condition of merit, because it is freely offered, p. 67. (d) That a sinner is justified in the sight of God, or absolved from his sins, and from the most just sentence of damnation, and adopted into the number of the children of God, without any merit of his own, and without any works of his own, whether past, present, or future, of mere grace, and only on account of the sole merit of Christ, which is imputed to him for righteousness, p. 684. (e) That good works follow faith, remission of sins, and regeneration; and whatever of pollution or imperfection is in them, is not accounted sinful or defective, and that for Christ's sake; and thus that the whole man, both as to his person and his works, is rendered and pronounced righteous and holy, out of mere grace and mercy in Christ, shed abroad, displayed, and magnified towards us; wherefore we cannot glory on account of merit, p. 74, 92, 93, 336. (f) He who trusteth in works, thinking he can merit any thing thereby, despises the merit and grace of Christ, and seeks a way to heaven without Christ, by his own strength, p. 16, 17, 18, 19. (g) Whosoever desires to ascribe something to good works in the article of justification, and to merit the grace of God thereby, to such a man works are not only unprofitable, but even pernicious, p. 708. (h) The works of the decalogue are enumerated, and other necessary works, which God vouchsafes to reward, p. 176, 198. (i) We teach, that good works are meritorious, not indeed of remission of sins, grace, and justification, but of other temporal rewards, and even spiritual rewards in this life, and after this life, because Paul says, "Every one shall receive a reward according to his labour;" and Christ says, "Great will be your reward in heaven;" and it is frequently said, that "it shall be rendered unto every one according to his works;" wherefore we acknow-



ledge eternal life to be a reward, because it is our due according to promise, and because God crowneth His own gifts, but not on account of our merits, p. 96, 133, 134, 135, 136, 137, 138. (k) That the good works of believers, when they are performed upon right principles, and directed to right ends, such as God requires from the regenerate, are signs of eternal salvation; and that God the Father accounts them acceptable and pleasing for Christ's sake, and promises to them excellent rewards of the present life, and of that which is to come, p. 708. (l) That although good works merit rewards, yet neither from their worthiness nor fitness do they merit the remission of sins, or the glory of eternal life, p. 96, 135, 139, &c. Appendix, p. 174. (m) That Christ at the last judgment will pass sentence on good and evil works, as the genuine effects and evidences of men's faith, p. 134, Appendix, p. 187. (n) That God rewards good works, but that it is of grace that He crowns His own gifts, is asserted in the *Confession of the Churches in the Low Countries*.

15. *Concerning Free Will, from the Formula Concordiæ.*

(a) That man hath not the smallest degree of ability in spiritual things, p. 15, 18, 219, 318, 579, 656, &c. Append. p. 141. (b) That man by the fall of his first parents is become so totally corrupt, that he is by nature blind with respect to spiritual things, which relate to conversion and salvation, and accounts the Word of God as a foolish thing; and that he is and continues to be an enemy to God, until by the power of the Holy Spirit, through preaching and hearing of the Word, he is of mere grace, without any the least co-operation on his part, converted, gifted with faith, regenerated, and renewed, p. 656, 657. (c) That man is altogether corrupt and dead to what is good, so that in the nature of man, since the fall, and before regeneration, there is not so much as a spark of spiritual strength subsisting or remaining, whereby he can prepare himself for the grace of God, or



apprehend it when offered, or of and by himself be capable of receiving it, or understand, believe, embrace, think, will, begin, perfect, act, operate, co-operate in spiritual things, or apply or accommodate himself to grace, or contribute any thing towards his conversion, either in the whole, the half, or the least part, p. 656, 658. (d) That man in spiritual and divine things, which regard salvation, is like the pillar of salt into which Lot's wife was turned, and like a stock or a stone without life, which have neither the use of eyes, mouth, nor any of the senses, p. 661, 662. ^e That still man hath a loco-motive power, by virtue whereof he can govern his outward members, attend public worship, and hear the Word and the gospel; but that in his private thoughts he despises it as a foolish thing; and in this respect is worse than a stock, unless the Holy Spirit is efficacious in him, p. 662, 671, 672, 673. (f) That still it is not with man in his conversion, as in the forming of a stone into a statue, or the stamping an impression upon wax, which have neither knowledge, sense, nor will, p. 662, 681. (g) That man in his conversion is a merely passive subject, and not an active one, p. 662, 681. (h) That man in his conversion does not at all co-operate with the Holy Spirit, p. 219, 579, 583, 672, 676, Appendix, p. 143, 144. (h) That man since the fall retains and possesses the faculty of knowing natural things, as also free-will in some measure to chuse natural and civil good, p. 14, 218, 641, 664, Appendix 142. (i) That the assertions of certain fathers, and modern doctors, that God draws man, but draws him in a manner consistent with his will, are not consonant with Holy Scripture, p. 582, 583. (k) That man, when he is born again by the power of the Holy Spirit, co-operates, though in much weakness, from the new powers and gifts, which the Holy Spirit has begun to operate in him at his conversion, not indeed forcibly, but spontaneously, p. 582, &c. 673, 674, 675, Appendix, p. 144. (l) That in the regenerate, not only the gifts of God, but likewise Christ



Himself dwelleth by faith, as in His temples, p. 695, 697, 698, Appendix, p. 130. (m) There is a wide difference between baptized persons and persons not baptized; for it is the doctrine of Paul, that all who have been baptized, have put on Christ, and are truly regenerate, having thereby acquired a freedom of will, that is to say, being again made free, as Christ testifies, whence they not only hear the Word of God, but are likewise enabled, though in much weakness, to assent to, and embrace it by faith, p. 675.

It is proper to observe, that the foregoing extracts are taken from a book called *Formula Concordiæ*, which was composed by persons attached to the Augsburg confession; but that nevertheless the like doctrines concerning *justification by faith alone* are maintained and taught by the Reformed in England and Holland; wherefore the following treatise is intended for all; see below, n. 17, 18.



DOCTRINE OF THE NEW CHURCH.

790, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

# A SKETCH

OF THE

## DOCTRINALS OF THE NEW CHURCH.

16. **W**E now proceed to give a brief Exposition of the Doctrine of the New Church, which is signified by the New Jerusalem in the Revelation, chap. xxi. and xxii. This doctrine, which is not only a doctrine of faith, but also of life, will be divided in the larger work into three parts.*

THE FIRST PART will treat, I. *Of the Lord God the Saviour, and of the Divine Trinity in Him.* II. *Of the Sacred Scripture, and its Two Senses, the Natural and the Spiritual, and of its sanctity thence derived.* III. *Of Love to God and Love towards our Neighbour, and of the Agreement of those Loves with each other.* IV. *Of Faith, and its Conjunction with those two Loves.* V. *The Doctrine of Life from the Commandments of the Decalogue.* VI. *Of Reformation and Regeneration.* VII. *Of Free-will, and Man's Co-operation with the Lord thereby.* VIII. *Of Baptism.*

* The work here alluded to is the *True Cristian Religion*, which was published about three years after the appearance of this *Sketch*. In composing this great work, the author has adhered to the plan here laid down as to substance, but not exactly as to form: thus he has not divided it into three parts, but into fourteen chapters, in which he treats expressly of most of the subjects here mentioned as designed to form the contents of two parts of the work, and incidentally of the others; but the disagreements between the tenets of the Old Church and of the New, which are here mentioned as the subject of a separate third part, are not treated of by themselves, but are pointed out throughout the whole course of the work, as occasion requires.



IX. *Of the Holy Supper.* X. *Of Heaven and Hell.*  
 XI. *Of Man's Conjunction therewith, and of the State of  
 Man's Life after Death according to that Conjunction.* XII.  
*Of Eternal Life.*

THE SECOND PART will treat, I. *Of the Consummation  
 of the Age, or End of the present Church.* II. *Of the  
 Coming of the Lord.* III. *Of the Last Judgment.* IV.  
*Of the New Church, which is the New Jerusalem.*

THE THIRD PART will point out the *Disagreements be-  
 tween the Tenets of the present Church, and those of the New  
 Church.* But we will dwell a little upon these now, be-  
 cause it is believed both by the clergy and laity, that the  
 present church is in the genuine light of the gospel and in  
 the truths thereof, which cannot possibly be disproved, over-  
 turned, or controverted, not even by an angel from heaven:  
 neither does the present church see any otherwise, because  
 it has withdrawn the understanding from faith, and yet has  
 confirmed its tenets by a kind of sight beneath the under-  
 standing, for falses may there be confirmed to such a degree,  
 as to put on the appearance of truths; and when this is the  
 case, they acquire a fallacious light, before which the light  
 of truth appears as darkness. For this reason we shall  
 here dwell a little upon this subject, mentioning the disa-  
 greements, and illustrating them by brief remarks, that such  
 as have not their understandings closed by a blind faith  
 may see them at first as in a kind of twilight, and after-  
 wards as in morning light, and at length, in the large work,  
 as in the light of day. The disagreements in general are as  
 follows.

I.

17. *That the Churches, which by the Reformation sepa-  
 rated themselves from the Roman Catholic Church, dissent in  
 various points of doctrine; but that they all agree in the  
 articles concerning a Trinity of Persons in the Godhead, Ori-*



*ginal Sin from Adam, Imputation of the Merit of Christ, and Justification by Faith alone.*

BRIEF ANALYSIS OF THE ABOVE PROPOSITION.

18. The churches, which by the reformation separated themselves from the Romish church, are composed of such as call themselves Gospellers and Reformed, likewise Protestants, or, from the names of their leaders, Lutherans and Calvinists, among which the church of England holds the middle place: we shall say nothing here of the Greek church, which long ago separated from the church of Rome. That the Protestant churches dissent in various things, particularly concerning the holy supper, baptism, election, and the person of Christ, is well known to many; but that they all agree in the articles of a trinity of persons in the Godhead, original sin, imputation of the merit of Christ, and justification by faith alone, is not universally known; the reason of which is, because few persons apply themselves to inquire into the differences of sentiment maintained by different churches, and consequently few understand wherein they agree: it is only the clergy that study the tenets of their church, while the laity rarely enter deeply into them, and consequently are unacquainted with differences in opinion. That nevertheless they agree in the four articles above-mentioned, both in their general principles, and in many of the particulars, will appear evident to any one who will be at the pains to consult their books, or attend to their sermons. This, however, it is necessary to make the reader acquainted with, on account of what follows.

II.

19. *That the Roman Catholics, before the Reformation, held and taught exactly the same things as the Reformed did after it, in respect to the four articles above-mentioned, namely, a Trinity of Persons in the Godhead, Original Sin, the Imputation of the Merit of Christ, and Justification by*



*Faith therein, only with this difference, that they conjoined that Faith with Charity or Good Works.*

## BRIEF ANALYSIS.

20. That there is such a conformity between the Roman Catholics and the Protestants in these four articles, as hardly to be any material difference, except that the former conjoin faith and charity, while the latter divide between them, is scarcely known to any one, and indeed is so generally unknown, that the learned themselves will be ready to wonder at the assertion : the reason of this ignorance is, because the Roman Catholics rarely approach God our Saviour, but instead of Him the pope as His vicar, and likewise the saints ; hence they have deeply buried in oblivion their tenets concerning the imputation of the merit of Christ, and justification by faith ; that nevertheless such tenets are received and acknowledged by them, evidently appears from the Decrees of the Council of Trent, quoted above, n. 3, 4, 5, 6, 7, 8, and confirmed by pope Pius IV. n. 2 : which if compared with the tenets extracted from the Augsburg Confession, and from the Formula Concordiæ thence derived, n. 9, 10, 11, 12, the difference between them will be found to consist more in words than in substance. The doctors of the church, by reading and comparing the above passages together, may indeed see some conformity between them, but still rather obscurely ; that these therefore, as well as those who are less learned, and also the laity, may be fully satisfied in this matter, the subject shall be more clearly illustrated in what follows.

## III.

21. *That the leading Reformers, Luther, Melancthon, and Calvin, retained all the tenets concerning a Trinity of Persons in the Godhead, Original Sin, Imputation of the Merits of Christ, and Justification by Faith, just as they were and had been among the Roman Catholics ; but that they separated Charity or Good Works from that faith, and declared*



*that they were not at the same time of a saving efficacy, with a view to be totally severed from the Roman Catholics as to the very Essentials of the Church, which are Faith and Charity.*

## BRIEF ANALYSIS.

22. That the four articles above mentioned, as at present taught in the reformed churches, were not new, and first broached by those three leaders, but were handed down from the time of the council of Nice, and taught by the writers after that period, and thus preserved in the Romish church, is very plain from ecclesiastical history. The reason why the Roman Catholics and the Reformed agree in the article of a trinity of persons in the God-head, is, because they both acknowledge the three creeds, the Apostles', the Nicene, and the Athanasian, in which a trinity is taught. That they agree in the article of the imputation of the merit of Christ, is plain from the extracts from the council of Trent, n. 3 to 8, compared with those from the Formula Concordiæ, n. 10 to 15. Their agreement in the article of justification, shall now be the subject of discussion.

23. The doctrine maintained by the council of Trent, concerning justifying faith, is as follows: "It has always been the uniform opinion of the Catholic church, that faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and attain to the fellowship of His children," see above, n. 5 (a). Also, "that faith comes by hearing the word of God," n. 4 (c). Moreover, that that Romish council conjoined faith and charity, or faith and good works, may clearly be seen from the quotations above, n. 4, 5, 7, 8. But that the reformed churches, from their leaders, have separated them, declaring salvation to consist in faith, and not at the same time in charity or works, to the intent that they might be totally severed from the Roman Catholics, as to the very essentials of the church, which are faith and charity, I have frequently heard from the above-men-



tioned leaders themselves; as also, that they established such separation by the following considerations, viz.: that no one can do any good thing available to salvation, of himself, nor can fulfil the law; and moreover, [that good works should be excluded] lest thereby any merit of man should enter into faith. That from these principles, and with this view, they excluded the good works of charity from faith, and thereby also from salvation, is plain from the quotations from the Formula Concordiæ above, n. 12; among which are these: "That faith does not justify, as being formed by charity, as the Papists alledge, n. 12 (b): that the position, that good works are necessary to salvation, ought to be rejected upon many accounts, and among others, because they are accepted by the Papists to support a bad cause, n. 12 (h): that the decree of the council of Trent, that good works preserve and retain salvation and faith, is deservedly to be rejected," n. 12 (n): not to mention other passages to the same purport. That still, however, the Reformed conjoin faith and charity into one essential of salvation, and only differ from the Roman Catholics respecting the quality of works, will be shewn in the following article.

## IV.

24. *That nevertheless the leading Reformers adjoined good works, and even conjoined them, to their faith, but in man as a passive subject; whereas the Roman Catholics conjoin them in man as an active subject; and that notwithstanding there is actually a conformity between the one and the other as to faith, works, and merits.*

## BRIEF ANALYSIS.

25. That the leading Reformers, although they separated faith and charity, did still adjoin and even conjoin them, but would not admit of their being united into one, so as to be both together necessary to salvation, is evident from their books, sermons, and declarations; for after they have separated them, they conjoin them, and even express this con-



junction in clear terms, and not in such as admit of two senses; as for instance in the following: That faith after justification is never alone, but is always accompanied by charity or good works, and if not, that such faith is not a living but a dead faith, see above, n. 13, (°) (p) (q) (r) (y) (bb): nay, that good works necessarily follow faith, n. 13, (x) (y) (z): and that the regenerate person, by new powers and gifts, co-operates with the Holy Spirit, n. 13 (aa). That the Roman Catholics teach exactly the same doctrines, is plain from the passages collected from the council of Trent, n. 4, 5, 6, 7, 8.

26. That the Reformers profess nearly the same things with the Roman Catholics concerning the merit of works, is evident from the following quotations from the *Formula Concordiæ*: That good works are rewarded by virtue of the promise and by grace, and that from thence they merit rewards both temporal and spiritual, n. 14, (i) (k) (l) (n): and that God crowns His own gifts with a reward, n. 14, (k) (n). The like is asserted in the council of Trent, namely, That God of His grace makes His own gifts to be merits, n. 5, (f): and moreover, that salvation is not of works, but of promise and grace, because it is God who operates them by His Holy Spirit, n. 5, (e) (f) (g) (h) (i) (k).

27. From comparing the one and the other, it appears at the first view, as though there was an entire conformity between them; but lest this should be the case, the Reformers distinguished between the works of the law proceeding from man's purpose and will, and works of the spirit proceeding from faith as from a free and spontaneous source, which latter they denominated the fruits of faith, as may be seen above, n. 11, (h) (l), and n. 13, (a) (i) (l), and n. 15, (k). Hence, on an accurate examination and comparison, there does not appear to be any difference in the works themselves, but only in the quality of them, viz. that the latter sort proceed from man as from a passive subject, but the former as from



an active subject; consequently they are spontaneous when they proceed from man's understanding, and not at the same time from his will: this is said, because man, while he does good works, cannot but be conscious that he is doing them, and consciousness is from the understanding. Nevertheless, as the Reformed likewise preach up the exercises of repentance, and wrestlings with the flesh, n. 13, (d) (e) (f) (g) (h) (k), and these cannot be done by man but from his purpose and will, and thus by him as from himself, it follows, that there is still an actual conformity.

28. As to what concerns free-will in conversion, or in the act of justification, it appears as if their sentiments were entirely opposite to each other; but that they still accord together, may be seen, if we duly consider and compare the passages transcribed from the Council of Trent, n. 6, (a) (b), with those from the *Formula Concordiæ*, n. 15, (m): for in christian countries all are baptized, and from thence are in a state of free-will, so as to be enabled not only to hear the Word of God, but likewise to assent to the same, and embrace it by faith; consequently no one in the christian world is like a stock.

29. Hence then appears the truth of what is asserted in n. 19 and n. 21, viz. that the Reformers derived their opinions, concerning a trinity of persons in the Godhead, original sin, the imputation of the merit of Christ, and justification by faith, from the Roman Catholics. These things have been advanced, in order to point out the origin of their tenets, especially the origin of the separation of faith from good works, or the doctrine of faith alone, and to shew that it was with no other view than to be severed from the Roman Catholics, and that, after all, their disagreement is more in words than in reality. From the passages above adduced, it very evidently appears upon what foundation the faith of the reformed churches has been erected, and from what inspiration it took its rise.



## V.

30. *That the whole system of Theology in the Christian World, at this day, is founded on an idea of Three Gods, arising from the Doctrine of a Trinity of Persons.*

## BRIEF ANALYSIS.

31. We will first say something concerning the origin or source, from whence the idea of a trinity of persons in the Godhead, and thereby of three Gods, proceeded. There are three creeds, entitled, the Apostles', the Nicene, and the Athanasian, which specifically assert a trinity: the Apostles' and the Nicene assert simply a trinity, but the Athanasian a trinity of persons. These three Creeds are to be met with in many of our Psalters, the Apostles' Creed next the Psalm which is sung, the Nicene after the Decalogue, and the Athanasian apart by itself.* The Apostles' Creed was written after the times of the Apostles; the Nicene Creed at the Council of Nice, a city of Bithynia, whereunto all the bishops in Asia, Africa, and Europe, were summoned by the Emperor Constantine, in the year 318; but the Athanasian Creed was composed since that council by one or more persons, with an intent utterly to overthrow the Arians, and was afterwards received by the churches as œcumenical. In the two former creeds the confession of a trinity was evident, but from the third or Athanasian Creed the profession of a trinity of persons was spread abroad: that hence arose an idea of three Gods, shall now be shewn.

32. That there is a divine trinity, is manifest from the Lord's words in Matthew: "*Jesus said, go make disciples of all nations, baptizing them in the name of the Father, of the Son, and of the Holy Spirit,*" chap. xxviii. 19; and from

* This relates to the Protestant churches on the continent; the three creeds are also given in the Liturgy or Book of Common Prayer of the church of England, the Apostles' next after the Psalm that is said or sung after the second lesson, the Nicene in the communion service, and the Athanasian by itself, after the evening prayer.



these Words in the same Evangelist : “ *When Jesus was baptized, lo, the heavens were opened unto Him, and He saw the Holy Spirit descending like a dove, and coming upon Him, and lo, a voice from heaven, this is My beloved Son, in whom I am well pleased,*” chap. iii. 16, 17. The reason why the Lord sent His disciples to baptize in the name of the Father, Son and Holy Spirit, was, because in Him then glorified there was a divine trinity ; for in the preceding verse 18, He saith, “ *All power is given unto Me in heaven and in earth ;*” and in the 20th verse following, “ *Lo, I am with you all the days, even unto the consummation of the age ;*” thus He spoke of Himself alone, and not of three : and in John : “ *The Holy Spirit was not yet, because Jesus was not yet glorified,*” chap. vii. 39 : the former words He uttered after His glorification, and His glorification was His complete union with His Father, who was the Essential Divine [Principle] in Him from conception ; and the Holy Spirit was the Divine [Principle] proceeding from Him after His glorification, John xx. 22.

33. The reason why the idea of three Gods has principally arisen from the Athanasian Creed, where a trinity of persons is taught, is, because the word *person* begets such an idea, which is further implanted in the mind by the following words in the same Creed : “ *There is one person of the Father, another of the Son, and another of the Holy Ghost ;*” and afterwards : “ *The Father is God and Lord, the Son is God and Lord, and the Holy Ghost is God and Lord ;*” but more especially by these : “ *For like as we are compelled by the Christian verity to acknowledge every person by Himself to be God and Lord, so are we forbidden by the catholic religion to say there be three Gods or three Lords ;*” the result of which words is this, that by the Christian verity we are bound to confess and acknowledge three Gods and three Lords, but by the catholic religion we are not allowed to say, or to make mention of, three Gods and Lords ; conse-



quently we may have an idea of three Gods and Lords, but are not to make confession thereof with our mouth. Nevertheless, that the doctrine of the trinity in the Athanasian Creed is agreeable to truth, if only instead of a trinity of persons be there substituted a trinity of person, which trinity is in God the Saviour Jesus Christ, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, published at Amsterdam, in the year 1763, n. 55 to 61.

34. It is to be observed, that in the Apostles' Creed it is said, "*I believe in God the Father, in Jesus Christ, and in the Holy Ghost ;*" in the Nicene Creed, "*I believe in one God, the Father, in one Lord Jesus Christ, and in the Holy Ghost,*" thus only in one God ; but in the Athanasian Creed it is, "*In God the Father, God the Son, and God the Holy Ghost,*" thus in three Gods. But whereas the authors and favourers of this creed clearly saw that an idea of three Gods would unavoidably result from the expressions therein used, therefore, in order to remedy this, they asserted that one substance or essence belongs to the three ; but still there arises from thence no other idea, than that there are three Gods unanimous and agreeing together : for when it is said of the three that their substance or essence is one and indivisible, it does not remove the idea of three, but confounds it, because the expression is a metaphysical one, and the science of metaphysics, with all its ingenuity, cannot of three persons, each whereof is God, make one ; it may indeed make of them one in the confession of the mouth, but never in the idea of the mind.

35. That the whole system of christian theology at this day is founded on an idea of three Gods, is evident from the doctrine of justification, which is the head of the doctrinals of the Christian church, both among Roman Catholics and Protestants. That doctrine sets forth, that God the Father sent His Son to redeem and save mankind, and giveth the Holy Spirit to operate the same : every man who hears,



reads, or repeats this, cannot but in his thought, that is, in his idea, divide God into three, and suppose that one God sent another, and operates by a third. That the same thought of a divine trinity distinguished into three persons, each whereof is God, is continued throughout the rest of the doctrinals of the present church, as from a head into its body, will be demonstrated in its proper place. In the mean time consult what has been premised concerning justification, consult the system of theology in general and in particular, and at the same time consult yourself, while listening to sermons at church, or while praying at home, whether you have any other perception and thought thence resulting, than of three Gods; and especially while you are praying or singing first to one, and then to the other two separately, as is the common practice. Hence is confirmed the truth of the proposition, that the whole system of theology in the Christian world at this day, is founded upon an idea of three Gods.

36. That a trinity of Gods is contrary to Holy Scripture, is well known, for it is written, "*Am not I Jehovah, and there is no God else beside Me, a just God and a Saviour, there is none beside Me,*" Isa. xlv. 21, 22. "*I Jehovah am thy God, and thou shalt acknowledge no God beside Me, and there is no Saviour beside Me,*" Hos. xiii. 4. "*Thus said Jehovah the King of Israel and the Redeemer thereof, Jehovah Zebaoth, I am the First and the Last, and beside Me there is no God,*" Isa. xlv. 6. "*Jehovah Zebaoth is His name, and thy Redcemer the Holy One of Israel, the God of the whole earth shall He be called.*" Isa. liv. 5. "*In that day Jehovah shall be King over the whole earth, in that Day there shall be One Jehovah, and His name One,*" Zech. xiv. 9. Beside many more passages elsewhere.

37. That a trinity of Gods is contrary to enlightened reason, may appear from many considerations. What man of sound reason can bear to hear, that three Gods created



the world; or that creation and preservation, redemption and salvation, together with reformation and regeneration, are the work of three Gods, and not of one God? And on the other hand, what man of sound reason is not willing to hear, that the same God who is our Creator, is also our Redeemer, Regenerator, and Saviour? As the latter sentiment, and not the former, accords with reason, there is therefore no nation upon the face of the whole earth, possessed of religion and sound reason, but what acknowledges one God. That the Mahometans, and certain nations in Asia and Africa, abhor christianity, because they believe it inculcates the worship of three Gods, is well known; and the only answer of the Christians to the charge is, that the three possess one essence, and thus are one God. I can affirm, that from the reason which has been given me, I can clearly see, that neither the world, nor the angelic heaven, nor the church, nor any thing therein, could have existed, or can still subsist, but from one God.

38. Here I will add a quotation from the *Confession of the Dutch Churches* received at the *Synod of Dort*, which is this: "I believe in one God, who is one essence, in which are three Persons, truly and really distinct, in communicable properties from eternity, namely, the Father, the Son, and the Holy Spirit; the Father is of all things, both visible and invisible, the cause, origin, and beginning; the Son is the Word, wisdom, and image of the Father; the Holy Spirit is the eternal virtue and power proceeding from the Father and the Son. However it must be allowed, that this doctrine far exceeds the comprehension of the human mind; we must therefore be content to wait till we come to heaven for a perfect knowledge thereof."

#### VI.

39. *That the Tenets of the aforesaid Theology appear to be erroneous, after the idea of a Trinity of Persons, and the consequent idea of Three Gods, has been rejected, and the idea*



*of one God, in whom is a Divine Trinity, received in its stead.*

## BRIEF ANALYSIS.

40. The reason why the tenets of the present church, which are founded upon the idea of three Gods, derived from the doctrine of a trinity of persons literally understood, appear erroneous, after the idea of one God, in whom is a divine trinity, has been received in its stead, is, because, till this truth is received, we cannot see what is erroneous: the case herein is like a person, who in the night time, by the light of some stars only, sees various objects, especially images, and believes them to be living men; or like one, who in the twilight before sun-rise, as he lies in his bed, fancies he sees goblins in the air, and believes them to be angels; or like a person, who sees many things in the delusive light of phantasy, and believes them to be real; such things, it is well known, do not appear according to their true qualities, until the person comes to enjoy the light of the day, or, in other words, until his understanding is broad awake. The case is the same with the spiritual things of the church, which have been erroneously and falsely perceived, and even confirmed, when genuine truths present themselves in their own light, which is the light of heaven. Who is there that cannot understand, that all tenets founded on the idea of three Gods must be interiorly erroneous and false? I say interiorly, because the idea of God enters into every thing belonging to the church, religion, and worship; and theological matters have their residence above all others in the human mind, and among these the idea of God is the principal or supreme; wherefore if this be false, all beneath it, in consequence of the principle from whence they flow, must likewise be false or falsified: for that which is supreme, being also the inmost, constitutes the very essence of all that is derived from it; and the essence, like a soul, forms them into a body, after its own



image ; and when in its descent it lights upon truths, it even infects them with its own blemish and error. The idea of three Gods in theology may be compared to a disorder seated in the heart or lungs, in which the patient fancies himself to be in health, because his physician, not knowing his disease, persuades him that he is so ; but if the physician knows it, and still persuades the patient that he is in health, he deserves the charge of deep malignity.

## VII.

41. *That then true saving Faith, which is a Faith in One God, united with Good Works, is acknowledged and received.*

## BRIEF ANALYSIS.

42. The reason why this faith, which is a faith in one God, is acknowledged and received as truly saving, when the former faith, which is a faith in three Gods, is rejected, is, because till this is the case it cannot be seen in its proper form : for the faith of the present day is set forth as the only saving faith, because it is a faith in one God, and a faith in a Saviour ; but it must be observed, that this faith hath two faces, the one internal, and the other external ; its internal face is formed from the perception of three Gods (, for who perceives or thinks any otherwise ? Let every one examine himself) ; whereas its external face is formed from the confession of one God (, for who confesses or speaks otherwise ? let every one examine himself) : these two faces are altogether discordant with each other, so that the external is not acknowledged by the internal, nor is the internal known by the external. From this disagreement, and the vanishing of the one out of sight of the other, a confused idea of things pertaining to salvation has been conceived and brought forth in the church. It is otherwise, when the internal and external faces accord together, and mutually regard and acknowledge each other as one ; that this is the case, when one God, in whom is a divine trinity, is not only perceived



by the mind, but likewise acknowledged by the mouth, is self-evident. That the tenet of the Father's being alienated from mankind, is then abolished, together with that of His reconciliation; and that quite another doctrine takes place concerning imputation, remission of sins, regeneration, and salvation thence derived; will clearly be seen in the work itself, in the light of reason illustrated by divine truths from the Sacred Scripture. This faith is called a faith united with good works, because without this union it is impossible to have faith in one God.

## VIII.

43. *And that this Faith is in God the Saviour Jesus Christ, which in its simple Form is as follows: I. That there is One God, in whom is a Divine Trinity, and that He is the Lord Jesus Christ. II. That saving Faith is to believe in Him. III. That Evils ought to be shunned, because they are of the Devil, and from the Devil. IV. That Good Works ought to be done, because they are of God and from God. V. And that they ought to be done by Man as of himself, but with a Belief, that they are from the Lord, operating in him and by him.*

## BRIEF ANALYSIS.

44. This is the faith of the New Church in it's simple form, which will appear more fully in the Appendix, and still more at large in the first part of the work itself, where we shall treat of the Lord God the Saviour, and of the trinity in Him; of love to God, and love towards our neighbour; of faith, and it's conjunction with those two loves; also in the other parts, which will follow in their proper order. But it is necessary that this preliminary concerning the above-mentioned faith should here be briefly illustrated. The *first* position, viz. That there is one God, in whom is a Divine Trinity, and that He is the Lord Jesus Christ, is summarily illustrated in the following manner. It is a certain and established truth, that God is one, that His essence is indivisible,



and that there is a trinity; since therefore God is one, and His essence is indivisible, it follows, that God is one person, and that a trinity is in that person. That this is the Lord Jesus Christ appears from hence, that He was conceived of God the Father, Luke i. 34, 35; and that thus as to His soul and essential life He is God; and therefore, as He Himself said, that the Father and He are one, John, x. 30; that He is in the Father, and the Father in Him, John, xiv. 10, 11; that he who seeth Him and knoweth Him, seeth and knoweth the Father, John xiv. 7, 9; that no one seeth and knoweth the Father, but He who is in the bosom of the Father, John i. 18; that all things belonging to the Father are His, John iii. 35. chap. xvi. 15; that He is the Way, the Truth, and the Life, and that no one cometh unto the Father but by Him, John xiv. 6; consequently from Him, because He is in Him, and thus is He Himself; and according to Paul, that in Him dwells all the fulness of the Godhead bodily, Coloss. ii. 9; and according to Isaiah, "Unto us a Child is born, unto us a Son is given, whose name is God, *Father of Eternity*," ix. 5; and again, that He hath power over all flesh, John, xvii. 2; and that He hath all power in heaven and earth, Matt. xxviii. 18: whence it follows, that He is the God of heaven and earth. The *second* position, viz. That saving faith is to believe in Him, is illustrated thus: "Jesus said, He that believeth in Me, shall not die eternally, but shall live," John xi. 25, 26; "This is the will of the Father, that every one who believeth in the Son may have eternal life," John vi. 40; "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life," John iii. 15, 16; "He that believeth in the Son, hath everlasting life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him," John iii. 36. The *three remaining propositions*, viz. That evils ought to be shunned, because they are of the devil and from the devil; and that good works ought to be done, be-



cause they are of God and from God; but that man ought to believe, that they are from the Lord, operating in him and by him, have no need of illustration and proof, for the whole Sacred Scripture, from beginning to end, confirms them, and in short teaches nothing else but to shun evils, and do good, and to believe in the Lord: besides, without these three there cannot be any religion, for all religion relates to life; and life consists in shunning evils, and in doing good, which cannot be done by man, except as of himself; wherefore if these three are removed from the church, the Sacred Scripture, together with religion, is likewise removed at the same time; in which case the church is no longer a church. For a further account of the faith of the New Church, in its universal and particular form, see below, n. 116, 117; all which will be demonstrated in the work itself.

## IX.

45. *That the Faith of the present day has separated Religion from the Church, since Religion consists in the Acknowledgment of One God, and in the Worship of Him, from Faith grounded in Charity.*

## BRIEF ANALYSIS.

46. What nation is there upon the face of the earth, possessed of religion and sound reason, that does not know and believe, that there is one God, and that to do evils is contrary to Him, and that to do good is well-pleasing to Him, and that man must do this from his soul, from his heart, and from his strength, although it is by influx from God; and that herein consists religion? Who therefore does not see, that to confess three persons in the Godhead, and to assert that in good works there is nothing of salvation, is to separate religion from the church? Yet so it is asserted in these words: "That faith justifies without good works," n. 12, (a) (b); "that works are not necessary to salvation, nor to faith, because salvation and faith are neither preserved nor retained by good works," n. 12, (g) (h) (m) (n); conse-



quently, that there is no bond of conjunction between faith and good works : it is indeed said afterwards, “ that good works nevertheless follow faith, as fruit is produced from a tree,” n. 13, (l) (n), but then let us ask, who does them, nay, who thinks of them, or who is spontaneously led to perform them, while a person knows or believes that they do not at all contribute to salvation, and also, that no one can do any good thing towards salvation of himself, and so on? If it be alleged that the leaders of the church have still conjoined faith with good works, it may be said in reply, that this conjunction, when closely inspected, is not conjunction, but mere adjunction, and this only like a superfluous appendage, that neither coheres nor adheres in any other manner than as a dark background to a portrait, which serves to set off the figure represented, and give it more the appearance of life : it may be said further, that inasmuch as religion has relation to life, and this consists in good works according to the truths of faith, it is evident that real religion is the portrait or figure represented itself, and not the mere shady appendage ; yea, that when good works are regarded as such an appendage, they must be reputed by many as of no more account than the tail of a horse, which, as contributing nothing to the horse’s strength, may be cut off at pleasure. Who can rationally conclude otherwise, while he understands such expressions as these according to their obvious meaning : “ That it is a folly to imagine that the works of the second table of the Decalogue justify in the sight of God,” n. 12, (d) ; and these : “ That if any one believes he shall therefore obtain salvation, because he hath charity, he brings a reproach upon Christ,” n. 12, (e) ; as also these : “ That good works are utterly to be excluded, in treating of justification and eternal life,” n. 12, (f) ; with more to the same purpose ? Who therefore, when he reads afterwards, that good works necessarily follow faith, and that if they do not follow, the faith is a false and not a true



faith, n. 13, (p) (q) (y), with more to the same purpose, attends to it? or if he attends to it, understands whether such good works are attended with any perception or consciousness? yet good which proceeds from man without his having a perception or consciousness of it, has no more life in it than if it came from a statue. But if we inquire more deeply into the rise of this doctrine, it will appear as though the leading Reformers first laid down faith alone as their rule, in order that they might be severed from the Roman Catholics, as mentioned above, n. 21, 22, 23; and that afterwards they adjoined thereto the works of charity, that their system might not appear to contradict the Sacred Scriptures, but have the semblance of religion, and thus be salved over.

## X.

47. *That the Faith of the present Church cannot be conjoined with Charity, and produce any Fruits, which are Good Works.*

## BRIEF ANALYSIS.

48. Before we proceed to the proof of this proposition, we shall first explain the origin and nature of charity, and the origin and nature of faith, and thus the origin and nature of good works, which are called fruits. Faith is truth, wherefore the doctrine of faith is the doctrine of truth; and the doctrine of truth has its seat in the understanding, and thence in the thought, and from the thought descends into the speech; wherefore it teaches what we are to will, and what we are to do, thus that evils, and what evils, are to be shunned, and that good works, and what good works, are to be done. When man from such a principle doeth good, then good conjoins itself with truth, because the will is conjoined with the understanding, for good appertains to the will, and truth to the understanding; from this conjunction arises the affection of good, which in its essence is charity, and the affection of truth, which in its essence is faith, and these two united together constitute a marriage; from which



marriage good works are produced, as fruits from a tree; and hence they become the fruits of good, and the fruits of truth; the latter are signified in the Word by grapes, but the former by olives.

49. From this generation of good works, it is evident, that faith alone cannot possibly produce or beget any works, that deserve the name of fruits, any more than a woman can of herself produce any offspring without the concurrence of a man; wherefore the fruits of faith is a vain expression, and a word without meaning. Besides, throughout the whole world, nothing ever was or can be produced, but from a marriage of two, one whereof has relation to good, and the other to truth, or, in the opposite sense, one to evil, and the other to what is false; consequently no works can be conceived, much less brought into existence, but from such marriage, good works from the marriage of good and truth, and evil works from the marriage of evil and what is false.

50. The reason why charity cannot be conjoined with the faith of the present church, and consequently why good works cannot spring from some sort of marriage union between them, is, because imputation supplies every thing, remits guilt, justifies, regenerates, sanctifies, imparts the life of heaven and thus salvation, and all this freely, without any works of man: in this case, what is charity, which ought to be united with faith, but something vain and superfluous, and a mere addition and supplement to imputation and justification, to which nevertheless it adds no weight or value? Besides, a faith founded on the idea of three Gods is erroneous, as has been shewn above, n. 39, 40; and with an erroneous faith, charity, that in itself is charity, cannot be conjoined. There are two reasons given for believing that there is no bond of union between that faith and charity; the one is, because they make their faith to be of a spiritual quality, but charity merely natural and moral, ima-



gining that there can be no conjunction between what is spiritual and what is natural: the other reason is, lest any thing of man, and so any thing of merit, should gain admission into their faith, which they suppose to be alone of a saving nature. Furthermore, between charity and that faith there is no conjunction, but with the new faith there is, which may be seen below, n. 116, 117.

## XI.

51. *That from the Faith of the present Church there results a Worship of the Mouth and not of the Life, whereas the Worship of the Mouth is accepted by the Lord, in proportion as it proceeds from the Worship of the Life.*

## BRIEF ANALYSIS.

52. This is testified by experience: how few are there at this day, who form their lives after the precepts of the Decalogue, and other precepts of the Lord, from a religious principle? And how few are there at this day, who desire to look their own evils in the face, and to perform actual repentance, and thus enter upon the worship of the life? or who, among those that make pretensions to piety, perform any other repentance than that of the mouth, which consists in words only, confessing themselves to be sinners, and praying, according to the doctrine of the church, that God the Father, for the sake of His Son, who suffered upon the cross for their sins, took away their damnation, and atoned for them with His blood, would mercifully forgive their transgressions, that so they might be presented without spot or blemish before His judgment-seat? Who does not see, that this worship is that of the lungs only, and not of the heart, consequently that it is external worship, and not internal? for it is a prayer for the remission of sins, when yet man is not conscious of a single sin that he has; and if he did know of any, he would cover it over with favour and indulgence, or with a faith that is to purify and absolve him, without any works of his. But this conduct



may be compared to that of a servant, who should go to his master with his face and clothes bedaubed with soot and filth, and say, Sir, wash me ; would not his master in such case naturally say to him, Thou foolish servant, what is it thou sayest ? lo ! there is water, soap, and a towel, hast thou not hands of thy own, and strength to use them ? wash thyself : thus also the Lord God will say, The means of purification are provided by Me, and from Me also thou hast will and power, wherefore use these My gifts and talents, as thy own, and thou shalt be purified. Take another example by way of illustration : suppose you should pray a thousand times at home and at church, that God the Father, for the sake of His Son, would preserve you from the devil, and should not at the same time, from that freedom of will, in which you are perpetually kept by the Lord, keep yourself from evil, and so from the devil ; you could not in this case be preserved even by legions of angels sent from the Lord ; for the Lord cannot act contrary to His own divine order, which is, that man should examine himself, discover his evils, resist them, and this as of himself, yet from the Lord. This does not indeed at this day appear to be the gospel, nevertheless it is the gospel, for the gospel is salvation by the Lord. The reason why the worship of the mouth is accepted by the Lord according to the worship of the life, is, because the speech of man before God, and before the angels, has its sound from the affection of his love and faith, and these two are in man according to his life ; wherefore, reader, if the love of God and faith in Him are in thy life, the sound of thy voice will be like that of a dove ; but if self-love and self-confidence are in thy life, the sound of thy voice will be like that of an owl, howsoever you may endeavour to imitate the dove : the spiritual [principle], which is within the sound, is the cause of this.

## XII.

53. *That the Doctrine of the present Church is inter-*



*woven with many Paradoxes, which are to be embraced by Faith; and that therefore it's Tenets gain admission into the Memory only, and not into any part of the Understanding above the Memory, but merely into confirmations below it.*

## BRIEF ANALYSIS.

54. The rulers of the church insist, that the understanding is to be kept under obedience to faith, nay that faith, properly speaking, is a faith in what is unknown, which is blind, and only a faith of the night: this is their first paradox; for faith is of truth, and truth is of faith; and truth, before it can become an object of faith; must be seen in its own light and understood; otherwise what is false may be believed as true. The paradoxes flowing from such a faith are many; as, that God the Father begat a Son from eternity, and that the Holy Spirit proceeds from both, and that each of these three is a person by Himself and a God: that the Lord, both as to His soul and body, was from the mother: that the above three persons, consequently three Gods, created the universe; and that one of them descended, and assumed human nature, to reconcile the Father, and thus to save mankind; and that they who by grace obtain faith, and believe these paradoxes, are saved by the imputation, application, and translation, of His righteousness to themselves; and that man, at his first reception of that faith, is like a statue, a stock, or a stone, and that faith cometh by the mere hearing of the Word; that faith alone without the works of the law, or entirely independent of charity, is saving; and that it produces the remission of sins without any previous repentance; and that, merely by virtue of such remission of sins, the impenitent are justified, regenerated, and sanctified; and that afterwards charity, good works, and repentance, spontaneously follow: besides many other paradoxes of a like nature, all which, like offspring from an illegitimate bed, have issued from the doctrine founded on the idea of three Gods.



55. What wise man does not see, that such paradoxes enter only into the memory, and not into the understanding above the memory, although they may be confirmed by reasonings from appearances and fallacies below it? for the human understanding is capable of seeing by two kinds of light, one of which is from heaven, and the other from the world; the light from heaven, which is spiritual, flows into the human mind above the memory, but the light from the world, which is natural, below it. That man, from this latter light, can confirm whatever he pleases, and falses equally as well as truths, and that after confirmation he sees falses altogether as truths, has been shewn in a memorable relation inserted in a work lately published concerning *Conjugal Love*, n. 233.

56. To what has been said shall be added the following arcanum from heaven: all those paradoxes, according to their confirmations, abide in the minds of men, bound together as into one bundle, or wound up together as into one ball, and enter at the same time into every individual proposition that is stated from the doctrine of the church; so that when either faith, charity, or repentance, and still more when imputation or justification, is mentioned, they all enter and are included in each particular. Man himself indeed does not perceive any such accumulation, or bundling together of such paradoxes in every individual proposition from the doctrine of the church, or on every mention of the above expressions; but the angels that are with man perceive it, and call it *malua*, that is, confusion and darkness.

57. I am well aware, that very many at this day, tinctured with the paradoxes of this faith, will be ready to say, how can theological truths be perceived by the understanding? are they not spiritual, and above its comprehension? explain therefore, if thou canst, the mystery of redemption and justification, that reason may view it, and acquiesce therein. This mystery then shall be opened in the following manner.



Who does not know, that God is one, and that besides Him there is no other, and that God is essential love and essential wisdom, or that He is essential good and essential truth; and that the self-same God, as to divine truth, which is the Word, descended and assumed humanity to remove the hells, and consequently damnation, from man, which he effected by combats with, and victories over the devil, that is, over all the hells, which at that time infested and spiritually slew every man coming into the world; and that afterwards He glorified His humanity, by uniting in it divine truth with divine good, and thus returned to the Father from whom He came forth? When these things are perceived, then the following passage in John may be understood: "*The Word was with God, and God was the Word, and the Word became flesh,*" chap. i. 1, 14: and also the following in the same Evangelist: "*I went forth from the Father, and came into the world; again I leave the world, and go to the Father,*" chap. xvi. 28. Hence also it is evident, that unless the Lord had come into the world, no person could have been saved, and that they are saved who believe in Him, and lead a good life. This view of faith presents itself as clear as the day to those who are enlightened by the Word, and is the frontispiece of the faith of the New Church. See the *Faith of the New Church in its universal and in its particular form*, below, at n. 116, 117.

## XIII.

58. *That the Tenets of the present Church cannot be learnt and retained without great difficulty, nor can they be preached or taught without using great care and caution to conceal their nakedness, because sound reason neither discerns nor receives them.*

## BRIEF ANALYSIS.

59. That the understanding is to be kept under obedience to faith, is set as a motto before the tenets of the present church, to denote that their interiors are mysteries, or arcana,



of too transcendent a nature to enter into the upper region of the understanding, and be there perceived, see above, n. 54. Those ministers of the church, who affect to excel in wisdom, and wish to be looked upon as oracles in spiritual things, imbibe and swallow down in the schools, such things especially as surpass the comprehension of others, which they do with avidity, but nevertheless with difficulty : and because they are thence accounted wise, and they who have distinguished and enriched themselves from such hidden stores are honoured with doctor's hats and episcopal robes, they revolve in their thoughts, and teach from their pulpits, scarce any thing else but mysteries concerning justification by faith alone, and good works as her humble attendants : and from their great erudition concerning both faith and good works, they in a wonderful manner sometimes separate and sometimes conjoin them ; comparatively as if they held faith by itself in one hand, and the works of charity in the other, and at one time extend their arms and so separate them, and at another time bring their hands together and so conjoin them. But this shall be illustrated by examples. They teach, that good works are not necessary to salvation, because if done by man they are meritorious ; at the same time they also teach, that good works necessarily follow faith, and that both together make one in the article of salvation. They teach, that faith without good works, as being alive, justifies ; and at the same time, that faith without good works, as being dead, does not justify. They teach, that faith is neither preserved nor retained by good works ; and at the same time, that good works proceed from faith, as fruit from a tree, light from the sun, and heat from fire. They teach, that good works being adjoined to faith make it perfect ; and at the same time, that being conjoined as in a marriage, or in one form, they deprive faith of its saving essence. They teach, that a Christian is not under the law ; and at the same time, that he must be in the daily practice of the law,



They teach, that if good works are intermixed in the business of salvation by faith, as in the remission of sins, justification, regeneration, vivification, and salvation, they are hurtful; but if not intermixed, that they are profitable. They teach, that God crowns His own gifts, which are good works, with rewards even of a spiritual nature, but not with salvation and eternal life, because faith without works, they say, is entitled to the crown of eternal life. They teach, that faith alone is like a queen, who walks in a stately manner with good works as her train of attendants behind her; but if these join themselves to her in front, and embrace her, she is cast from her throne and called an adulteress. But particularly, when they treat of faith and good works at the same time, they view merit on the one hand, and no merit on the other, making choice of expressions which they use in two different senses, one for the laity, and the other for the clergy, for the laity that its nakedness may not appear, and for the clergy that it may. Consider now, whether a person hearing such things can draw from them any doctrine leading to salvation, or whether he will not rather, from the apparent contradictions therein, become blind, and afterwards grope for the objects of salvation, like a person walking in the dark: who in this case can tell from the evidence of works, whether he hath any faith or not; and whether it is better to omit good works on account of the danger of merit, or to do them for fear of the loss of faith? But do you, my friend, separate and snatch yourself away from such contradictions, and shun evils as sins, and do good, and believe in the Lord, and saving justification will be given you.

## XIV.

60. *That the doctrine of the Faith of the present Church ascribes to God human properties; as, that He viewed man from anger, that He required to be reconciled, that He is reconciled through the love He bore the Son, and by His intercession; and that He required to be appeased by the sight of*



*His Son's sufferings, and thus to be brought back to mercy; and that He imputes the righteousness of His Son to an unrighteous man who supplicates it from Faith alone; and that thus from an enemy He makes him a friend, and from a child of wrath a child of grace.*

BRIEF ANALYSIS.

61. Who doth not know, that God is essential mercy and clemency, inasmuch as He is essential love and essential goodness, and that these properties are His esse or essence? And who does not hereby see, that it is a contradiction to assert, that mercy itself, or goodness itself, can view man from anger, become his enemy, turn Himself away from him, and determine on his damnation, and still continue to be the same Divine Esse or God? Such things can scarcely be attributed to a good man, but only to a wicked man, thus not to an angel of heaven, but only to an angel of hell; wherefore it is abominable to ascribe them to God. That they have been ascribed to Him, appears evident from the declarations of many fathers, councils, and churches, from the first ages to the present day; and also from the inferences which have necessarily followed from first principles into their derivatives, or from causes into their effects, as from a head into the members; such as, that He required to be reconciled; that He is reconciled through the love He bears towards the Son, and by His intercession and mediation; that He required to be appeased by the view of the extreme sufferings of His Son, and so to be brought back to mercy, and constrained as it were to shew it, and thus from an enemy to be made a friend, and to adopt those who were the children of wrath as the children of grace. That the notion that God can impute the righteousness and merits of His Son to an unrighteous man, who supplicates it from faith alone, is also a mere human invention, will be seen in the last analysis of this little work.

62. They who have perceived that mere human properties



are unworthy of God, and yet are attributed to Him, have said, in order to defend the system of justification once conceived, and to varnish over its outside, that anger, revenge, damnation, and the like, are predicated of His justice, and are therefore mentioned in many parts of the Word, and as it were appropriated to God. But by the anger of God, in the Word, is signified evil in man, which being contrary to God, is called the anger of God; not that God is ever angry with man, but that man from the evil that is in him is angry with God; and because evil carries with it its own punishment, as good does its own reward, therefore while evil punishes the evil-doer, it appears to him as though he was punished by God: the case in this respect is the same as with a criminal, who attributes his punishment to the law, or like a person who blames the fire for burning him when he puts his hand into it, or a drawn sword for wounding him when he rushes upon the point of it, while his adversary is standing upon his own defence: such is the nature of the justice of God. But of this more may be seen in the *Apocalypse Revealed*, where it treats of justice and judgment in God and from God, n. 668. That anger is ascribed to Him, may be seen, n. 635; as likewise revenge, n. 658; but this is only in the literal sense, which is written by appearances and correspondences, and not in the spiritual sense, wherein truth is in its own light. This I can affirm, that whenever the angels hear any one say, that God determined in anger, on the damnation of the human race, and as an enemy was reconciled by His Son, as by another God begotten from Himself, they are affected in a manner similar to those, who from an uneasiness in their bowels and stomach are excited to vomiting; on which occasions they say, what can be more insane than to affirm such things of God?

63. The reason why they have ascribed human properties to God, is, because all spiritual perception and illustration is from the Lord alone; for the Lord is the Word or Divine



Truth, and "*is the true light which enlighteneth every man,*" John i. 1, 9 : he also says, "*I am come a light into the world, that whosoever believeth in Me, may not abide in darkness,*" John xii. 46 : and this light, and perception thence derived, enter by influx into such only as acknowledge Him for the God of heaven and earth, and approach Him alone, and not into such as entertain an idea of three Gods, which has been the case from the time the Christian church began to be established : this idea of three Gods, being a merely natural idea, is receptive of no other light than natural light, and cannot be opened to admit and receive spiritual light ; hence it is, that they have seen no other properties in God, than such as are natural. Furthermore, had they seen how incongruous these human properties are to the divine essence, and had they removed them from the article of justification, they must then have entirely departed from their religion, which from the beginning was founded on the worship of three Gods, thus before the time appointed for the New Church, when the fulness and restoration [of the Christian religion] is to take place.

## XV.

64. *That from the Faith of the present Church have been produced, and still may be produced, monstrous Births ; such as, instantaneous Salvation by an immediate act of Mercy ; Predestination ; the notions that God has no respect unto the actions of Men, but unto Faith alone ; that there is no connection between Charity and Faith ; that Man in Conversion is like a Stock ; with many more Heresies of the same kind ; likewise concerning the Sacraments of Baptism and the Holy Supper, as to the advantages reasonably to be expected from them, when considered according to the Doctrine of Justification by Faith alone ; as also with regard to the Person of Christ : and that the Heresies from the first ages to the present day, have sprung up from no other source, than from the idea of Three Gods.*



## BRIEF ANALYSIS.

65. That no other salvation is believed at this day, than such as is instantaneous, from an immediate act of mercy, is evident from hence, that a mere faith of the mouth, accompanied with a confidence proceeding from the lungs, and not with charity, (whereby, nevertheless, the faith of the mouth becomes real, and the confidence of the lungs becomes that of the heart,) is supposed to complete all the work of salvation; for if the co-operation is taken away which is effected through the exercises of charity by man as of himself, the spontaneous co-operation which is said to follow faith of itself, becomes passive action, which is nonsense and a contradiction in terms; for supposing this to be the case, what need would there be of any thing more than some such momentary and immediate prayer as this: "Save me, O God, for the sake of the sufferings of Thy Son, who hath washed me from my sins in His own blood, and presents me pure, righteous, and holy before Thy throne;" and this ejaculation of the mouth might avail even at the hour of death, if not sooner, as a seed of justification. That nevertheless instantaneous salvation, by an immediate act of mercy, is at this day a fiery flying serpent in the church, and that thereby religion is abolished, security introduced, and damnation imputed to the Lord, may be seen in n. 340 of the work concerning *Divine Providence*, published at Amsterdam in the year 1764.

66. Predestination is also a birth conceived and brought forth from the faith of the present church, because it originates in a belief of instantaneous salvation by an immediate act of mercy, and in a belief that man has not the smallest degree of ability or free-will in spiritual things, concerning which see below, n. 68; that this follows from the fore-mentioned tenets, as one fiery serpent from another, or one spider from another, may be seen above: predestination also follows from the supposition, that man is as it were



inanimate in the act of conversion, that he is like a stock, and that afterwards he is unconscious whether he is a stock made alive by grace, or not; for it is said, that God, by the hearing of the Word, gives faith, when and where He willeth, n. 10 (^a), consequently of His good pleasure; and likewise that election is of the mere grace of God, independently of any action on man's part, whether such activity proceed from the powers of nature or of grace: *Formula Concordiæ*, p. 821. App. p. 182. The works which follow faith as evidences thereof, appear to the mind while it reflects on them like the works of the flesh, while the spirit which operates them doth not make known from what origin they proceed, but supposeth them, like faith, to be the effects of grace, and the good pleasure of God. Hence it is plain, that the tenet of predestination hath sprung from the faith of the present church, as a sucker from its root; and I can venture to assert, that it has followed as the almost unavoidable consequence of such faith. This tenet was first broached by the Predestinarians, and afterwards adopted by Godeschalcus, then by Calvin and his followers, and lastly established and confirmed by the Synod of Dort, whence it was conveyed into the church, by the Supra and Infra Lapsarians, as the palladium of religion, or rather as the head of Gorgon or Medusa engraved on the shield of Pallas. But what more detestable, or more cruel notion could have been devised and entertained of God, than that any part of the human race are predestinated to damnation? For it would be a horrible idea, that the Lord, who is essential love and essential mercy, designed that the bulk of mankind should be born for hell, or that myriads of myriads should be born devoted to destruction, or in other words, born to be devils and satans; and that, out of His divine wisdom, which is infinite, He should make no provision for those who lead good lives, and acknowledge God, whereby they might escape everlasting fire and punish-



ment : whereas the Lord is the Creator and Saviour of all, and He alone leadeth all, and willeth not the death of any ; what then can be asserted or conceived more horrible, than that multitudes of nations and people, should, under His auspices, and in His sight, from a predestinated decree, be delivered up to the devil as his prey, to glut his insatiate appetite ? Yet this is a birth of the faith of the present church ; but the faith of the New Church abhors it as a monster.

67. That God has no respect unto the actions of men, but unto faith alone, is a new heresy, the offspring of the two former, concerning which we have already spoken above, n. 64, 65 ; and what is wonderful, it is derived from faith alone deeply examined and attentively considered, which has been done by the most sagacious divines of this age, and is a third offspring, begotten by that faith, and brought forth by predestination, that she-wolf, as a mother ; but whereas it is insane, impious, and machiavelian, it has hitherto been kept included as it were in the uterine coats, or secundines, that came from the mother, lest its hideous form should appear : but the madness and impiety of it may be seen described and exploded in the *Apocalypse Revealed*, n. 463.

68. That there is not any connection between charity and faith, follows from these passages in their doctrine of justification, viz. That faith is imputed for righteousness without works, n. 12, (a) : that faith does not justify as being formed from charity, n. 12, (b) : that good works are utterly to be excluded, in treating of justification and eternal life, n. 12 (f) : that good works are not necessary unto salvation, and that the assertion of their necessity ought to be totally rejected by the church, n. 12, (g) (h) (i) (k) : that salvation and faith are neither preserved nor retained by charity and the works thereof, n. 12, (m) (n) : that good works, when blended in the matter of justification, are pernicious, n. 14 (s) : that the works of the



spirit, or of grace, which follow faith as its fruits, contribute nothing to man's salvation, n. 14, (d), and elsewhere: from all which it inevitably follows, that this faith of their's has no connection with charity, and if it had, that the connection, according to their notion, would become injurious to salvation, because injurious to faith, which thus would no longer be the only means of salvation. That no connection between charity and that faith can actually exist, has been shewn above, n. 47, 48, 49, 50; wherefore it may be said, that it was providentially ordered, that the Reformers should be so zealous to reject charity and good works from their faith; for had they conjoined them, it would have been like conjoining a leopard with a sheep, a wolf with a lamb, or a hawk with a dove; that this faith is also described in the Apocalypse by a leopard, may be seen in chap. xiii. 2, and also in the explanation thereof, in the *Apocalypse Revealed*, n. 572. But what is a church without faith, and what is faith without charity, consequently what is a church without the marriage of faith and charity? see n. 48: this marriage constitutes the real church, and is the New Church which is now establishing by the Lord.

69. That man in his conversion is like a stock, the faith of the present church acknowledges as its natural offspring in these express words: 'That man has not the smallest degree of ability in spiritual things, n. 15, (a) (b) (c); that in conversion he is like a stock, a stone, and a statue, and that he cannot so much as accommodate and apply himself to receive grace, but is like something that has not the use of any of the senses, n. 15, (c) (d); that man has only a locomotive power, whereby he is capable of going to church to hear the Word and the Gospel, n. 15, (e); but that a person who is regenerate by virtue of the Holy Ghost, from the the new powers and gifts which he hath received, does in a certain manner co-operate, n. 15, (k); besides many other things to the same purpose. This description of man in his



conversion, and during his repentance from evil works, is also an offspring produced from the said egg or womb, that is, from justification by faith alone, to the intent that man's works may be totally abolished, and not suffered to have the least conjunction with faith, not even to touch it. But seeing that such ideas are repugnant to the common perception of all men concerning man's conversion and repentance, they have added the following words : “ *There is a wide difference between persons baptized, and persons unbaptized, for it is the doctrine of Paul, that all baptized persons have put on Christ, and are truly regenerated; they are then endowed with a freedom of will, whereby they not only can hear the Word of God, but can also assent to the same, and embrace it by faith,*” n. 15, (m), and in the *Formula Concordiæ*, p. 675. I appeal to men of understanding, and beg them to weigh and consider, whether this latter quotation be any way consistent with the preceding ones, and whether it be not a contradiction to say that a Christian in a state of conversion is like a stock or a stone, so that he is not able so much as to accommodate himself to the receiving of grace, when yet every Christian is a baptized person, and by baptism became possessed, not only of a power to hear the Word of God, but also to assent to it, and embrace it by faith; wherefore the comparing a Christian to a stock or a stone is a simile that ought to be banished from all Christian churches, and to be done away, like a meteor that vanishes from before the eyes of a man waking out of sleep; for what can be more repugnant to reason? But in order to elucidate the doctrine of the New Church concerning man's conversion, I will transcribe the following passage from one of the *memorable relations* in the *Apocalypse Revealed*. “How plain is it to see, that every man has liberty to think about God, or not to think about Him; consequently that every man has the same liberty in spiritual things, as he has in civil and moral things: the Lord gives this liberty continually to all;



wherefore man becomes guilty or not guilty accordingly : man is man by virtue of this power, whereas a beast is a beast in consequence of its not possessing such a power ; so that man is capable of reforming and regenerating himself as of himself, provided he only acknowledge in his heart that his ability is from the Lord : every one who doeth the work of repentance, is reformed and regenerated : both must be done by man as of himself, but this *as of himself* is also from the Lord, because the Lord gives both the power to will and perform, and never takes it away from any one. It is true that man cannot contribute any thing thereunto, nevertheless he is not created a statue, but a man, to do the work of repentance from the Lord as from himself : in this alone consisteth the reciprocity of love and faith, and of conjunction thereby, which the Lord earnestly willeth to be done on the part of man : in a word, act of yourselves, and believe that you act from the Lord, for thus you will act as of yourselves. But the power so to act is not implanted in man by creation, because to act of himself is the prerogative of the Lord alone, but it is given continually ; and in this case in proportion as man doeth good and acquireth truth as of himself, he is an angel of heaven ; but in proportion as he doeth evil, and in consequence thereof confirmeth himself in what is false, which also is done as of himself, in the same proportion he is a spirit of hell : that in this latter case also man acts as of himself, is evident from his prayers, as when he prays that he may be preserved from the devil, lest he should seduce him, and bring his own evils upon him. Every one however contracts guilt, who believes that he doeth of himself either good or evil ; but not he who believes that he acts as of himself : for whatsoever a man believes he doeth of himself, that he appropriates to himself ; if he believes that he doeth good of himself, he appropriates to himself that good, and makes it his own, when nevertheless it is of God and from God ; and if he



believes that he doeth evil of himself, he also appropriates that evil to himself, and makes it his own, when yet is of the devil and from the devil."

That many other false tenets, even concerning the sacraments of baptism and the holy supper, as to the benefits reasonably to be expected from them, when considered according to the doctrine of justification by faith alone; as likewise concerning the person of Christ; together with all the heresies from the first ages down to the present day; have flowed from no other source, than from a doctrine founded on the idea of three Gods; we have not room to demonstrate within the limits of this epitome, but it shall be shewn and proved at large in the work itself.

#### XVI.

70. *That the last state of the present Church, when it is at an end, is meant by the Consummation of the Age, and the Coming of the Lord at that period, Matt. xxiv. 3.*

#### BRIEF ANALYSIS.

71. We read in Matthew, "*The disciples came to Jesus, and shewed Him the buildings of the temple; and Jesus said unto them, Verily I say unto you, there shall not be left here one stone upon another, which shall not be thrown down. And the disciples said unto Him, tell us when these things shall be, and especially what shall be the sign of Thy coming, and of the consummation of the age,*" chap. xxiv. 1, 2, 3. At this day the learned clergy and laity, understand, by the destruction of the temple, it's destruction by Vespasian; and by the coming of the Lord, and the consummation of the age, they understand the end and destruction of the world: but by the destruction of the temple is not only meant the destruction thereof by the Romans, but likewise the destruction of the present church; and by the consummation of the age, and the coming of the Lord at that period, is meant the end of the present church and the establishment of a New Church by the Lord: that



these things are there meant, is evident from the whole of that chapter from beginning to end, which treats solely of the successive declensions and corruptions of the Christian church, even to it's destruction, when it is at an end. That by the temple in a limited sense is meant the temple at Jerusalem, in an extensive sense the church of the Lord, in a more extensive sense the angelic heaven, and in the most extensive sense the Lord as to His Humanity, may be seen in the *Apocalypse Revealed*, n. 529. That by the consummation of the age is meant the end of the church, which comes to pass when there remains no truth of doctrine from the Word but what has been falsified, and thus consummated, is shewn in n. 658, 676, 750, of the same work. That by the coming of the Lord is meant His coming in the Word, and at the same time the establishment of a New Church instead of the former, which is then brought to it's consummation or end, evidently appears from His own words in the same chapter, from verse 30 to 34; as likewise from the two last chapters xxi. and xxii. of the Apocalypse, where are these words: "*I Jesus am the Root and the Offspring of David, the Bright and Morning Star; and the spirit and the bride say, Come; and let him that heareth say, Come; and him that is athirst, let him come: Yea I come quickly: Amen, even so come, Lord Jesus,*" Chap. xxii. 17, 20.

72. That the church is then at an end, when there are no longer any truths of faith, and hence no goods of charity therein, is self-evident: that falses of faith extinguish the truths of doctrine, and evils of life consume the goods of charity; and that wherever falses of faith are, there likewise are evils of life, and that wherever evils of life are, there likewise are falses of faith; will be demonstrated in their proper places, when we come to treat of these matters. The reason why it has been hitherto unknown, that by the consummation of the age is meant the end of the church, is,



because when falses are taught, and when the doctrine resulting from them is believed and honoured as orthodox, then it cannot possibly be known that the church is to be brought to a consummation; for falses are regarded as truths, and truths as falses, and then the false explodes the truth, and blackens it, like ink poured into clear water, or soot thrown upon white paper. For it is the general opinion, and the most learned of the present age proclaim it, that they enjoy the purest light of the Gospel, notwithstanding they are enveloped in thick darkness; to such a degree of blindness are they reduced by the white speck that has covered over the pupils of their eyes.

73. That in the 24th chapter of Matthew, the 13th of Mark, and the 21st of Luke, where similar passages occur, is not described the destruction of the temple and Jerusalem, but that the successive changes of the state of the Christian church are foretold, in regular order, even to its last state, when it comes to an end, will be shewn in the large work; and in the mean time, it may appear from these words in the abovementioned evangelists: "*Then shall appear the sign of the Son of Man, and then shall all the tribes of the earth wail; and they shall see the Son of Man coming in the clouds of heaven with power and glory: and He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from one end of the heavens to the other end thereof,*" Matt. xxiv. 30, 31; Mark xiii. 26, 27; Luke xxi. 27: it is well known, that these things were neither seen nor heard at the destruction of Jerusalem, and that it is the prevailing opinion at this day, that they will come to pass at the time of the last judgment. We likewise read of similar things in the Apocalypse, which from beginning to end treats solely of the last state of the church, where are these words: "*Behold Jesus Christ cometh in the clouds, and all the tribes of the earth shall wail because of Him,*" chap. i. 5, 7: the particular explication of these



words may be seen in the *Apocalypse Revealed*, n. 24 to 28; also what is signified by the tribes of the earth, and their wailing, n. 27, 348, 349.

## XVII.

74. *That the Infestation from Falses, and thence the Consummation of every Truth, or the Desolation, which at this Day prevails in the Christian Churches, is meant by the great Affliction, such as was not from the Beginning of the World, nor ever shall be, Matt. xxiv. 21.*

## BRIEF ANALYSIS.

75. That the successive declensions and corruptions of the Christian church are foretold and described by the Lord in the xxivth chapter of Matthew, may be seen above, n. 73: after having spoken of false prophets that should arise, and of the abomination of desolation wrought by them, verses 11, 15, he adds, “*Then shall be great affliction, such as was not from the beginning of the world until now, nor ever shall be,*” verse 21; whence it is evident, that by great affliction, in this as well as in other places throughout the Word, is meant the infestation of truth by falses, until there remain no genuine truth derived from the Word, which is not falsified and by that means consummated. This has come to pass, by reason that the churches have not acknowledged the unity of God in the trinity, and His trinity in unity, in one person, but in three, and hence have founded a church in the mind upon the idea of three Gods, and in the mouth upon the confession of one God; for by this means they have separated themselves from the Lord, and at length to such a degree, that they have no idea left of there being any Divinity in His Human Nature, (see the *Apocalypse Revealed*, n. 294,) when nevertheless the Lord as to His Humanity is Divine Truth Itself, and Divine Light Itself, as He abundantly teaches in His Word; hence is the great affliction so prevalent at the present day: that this has been principally brought on by the doctrine of justification and imputation



through the medium of faith alone, will be shewn in the following pages.

76. This affliction, or infestation of truth by falses, is treated of in seven chapters of the Apocalypse; and is what is meant by the black horse and the pale horse going forth from the book, the seals whereof the Lamb had opened, chap. vi. 5 to 8; and by the beast ascending out of the abyss, which made war against the two witnesses, and slew them, chap. xi. 7, and following verses; as also by the dragon which stood before the woman who was ready to be delivered, in order to devour her child, and pursued her into the desert, and there cast out of his mouth water as a flood, that he might cause her to be carried away of the flood, chap. xii; and likewise by the beast out of the sea, whose body was like that of a leopard, his feet like those of a bear, and his mouth like that of a lion, chap. xiii. 2; also by the three unclean spirits like frogs, which came out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet, chap. xvi. 13; and moreover by these particulars, that after the seven angels had poured out the phials of the wrath of God, wherein were the seven last plagues, upon the earth, upon the sea, upon the rivers and fountains, upon the sun, upon the throne of the beast, upon Euphrates, and last of all upon the air, there was a great earthquake, such as had never been seen since men were created upon the earth, chap. xvi: the earthquake here signifies an inversion of the church, which is occasioned by falses and falsifications of truth. The like things are understood by these words: "The angel put forth his sickle, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God; and the wine-press was trodden, and blood came out of the wine-press, even unto the horses' bridles, for the space of a thousand and six hundred furlongs," chap. xiv. 19, 20; where blood signifies truth falsified: besides many other passages to the same pur-



pose, in those seven chapters: but if you desire further information in this matter, turn to the explication thereof, and the memorable relations at the end of the chapters.

## XVIII.

77. *That there would be neither Love, nor Faith, nor the Knowledges of Good and Truth, in the last time of the Christian Church, when it draws to an end, is understood by these words in the same xxivth chapter of Matthew: "After the affliction of those days, the Sun shall be darkened, and the Moon shall not give her light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken,"* verse 29.

## BRIEF ANALYSIS.

78. In the prophetic parts of the Word, the like things are said of the sun, moon, and stars, as here in Matthew, chap. xxiv. 29. Thus it is written in Isaiah: "*Behold the cruel day of Jehovah cometh, the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened at his rising, and the moon shall not cause her light to shine,*" Isaiah xiii. 9, 10: so in Ezekiel: "*When I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, and I will set darkness upon thy land,*" xxxii. 7, 8: in Joel: "*The day of Jehovah cometh, a day of darkness, the sun and moon shall not give their light, and the stars shall withdraw their shining,*" ii. 10: again in the same prophet: "*The sun shall be turned into darkness, and the moon into blood, before the great day of Jehovah shall come,*" iii. 4: "*The day of Jehovah is near in the valley of decision; the sun and moon are darkened,*" iv. 15: in the Apocalypse: "*The fourth angel sounded, and the third part of the sun was smitten, and the third part of the stars, and the day shone not for a third part of it,*" vii. 12: and in another place, "*The sun became black as sackcloth of hair, and the moon became as blood,*" vi. 12. All the former passages treat of the last time of the Jewish church, which was when the Lord came into



the world; the same thing is meant here in Matthew and in the Apocalypse, only in reference to the last time of the Christian church, when the Lord is to come again, but in the Word, which is Himself, and in which He is; wherefore immediately after those words in Matthew xxiv. 29, it follows, "*And then shall appear the sign of the Son of Man coming in the clouds of the heavens,*" verse 30. By the sun, in the above passages, is meant love, by the moon, faith, and by the stars, the knowledges of good and truth, and by the powers of the heavens, those three as the supports and firmaments of the heavens where angels are, and of the churches where men are: by the above, therefore, collected into one sense, is meant, that there would be no love, nor faith, nor knowledges of good and truth, remaining in the Christian church, in the last time thereof, when it draws to its end. That the sun signifies love, has been shewn in the *Apocalypse Revealed*, n. 53, 54, 413, 796, 831, 961; that the moon signifies faith, n. 53, 332, 413, 423, 533; that the stars signify knowledges of good and truth, n. 51, 74, 333, 408, 419, 954, of the same work.

79. That, according to the above prediction, there is at this day so great darkness throughout the Christian churches, that the sun gives no light by day, nor the moon and stars any light by night, is occasioned solely by the *doctrine of justification by faith alone*; for it inculcates faith as the only means of salvation; of the influx, progress, indwelling, operation, and efficacy of which no one has hitherto seen any sign; and into which neither the law of the decalogue, nor charity, nor good works, nor repentance, nor desires after newness of life, have any entrance, or are in the smallest degree connected with it; for it is asserted, that they spontaneously follow, without being of any use either to preserve faith or to procure salvation. The above doctrine likewise teaches, that faith alone imparts to the regenerate, or those who are possessed of it, full liberty, so as to be no longer



under the law; moreover that Christ covers over their sins before God the Father, who forgives them as though they were not seen, and crowns them with renovation, holiness, and eternal life. These and many other things of a like nature are the interiors of that doctrine; the exteriors, which do not gain admission, are valuable sayings concerning charity, good works, acts of repentance, and exercises of the law; yet these are accounted by them merely as slaves and drudges, which follow their mistress, faith, without being permitted to join in her company: but forasmuch as they know that the laity account these things as equally necessary to salvation with faith, they carefully subjoin them in their sermons and discourses, and pretend to conjoin them with and insert them into justification; this, however, they do merely to tickle the ears of the vulgar, and to defend their oracles, that they may not appear mere riddles, or like the vain responses of soothsayers.

80. In order to confirm the above assertions, I will adduce the following passages from the *Formula Concordiæ*, (concerning which see n. 9,) lest any one should think that these things have been unjustly laid to their charge: That the works of the second table of the decalogue are civil duties, and belong to external worship, which man is able to do of himself; and that it is a folly to dream that such works can justify, page 84, 85, 102: that good works are to be utterly excluded from the business of justification by faith, p. 589, 590, 591, 704 to 708: that good works do not in any wise enter into justification, p. 589, 702. App. 62, 173: that good works do not preserve salvation nor faith, p. 590, 705. App. p. 174: that neither does repentance enter into justification by faith, p. 165, 320. App. p. 158: that repentance is nothing more than praying to God, acknowledging the truth of the Gospel, giving of thanks, being obedient to the magistracy, and following one's calling, p. 12, 198. App. 158, 159, 172, 266: that renovation of life has likewise nothing to do with



justification, p. 585, 685, 688, 689. App. p. 170 : that attention to obedience for the time to come, in like manner, neither enters into faith, nor justifies, p. 90, 91, 690. App. p. 167 : that the regenerate are not under the law, but are delivered from the bondage thereof, and are only in the law, and under grace, p. 722, and elsewhere : that the sins of the regenerate are covered over by the merit of Christ, p. 641, 686, 687, 719, 720 : besides many other passages to the same purport. It is to be observed, that all Protestants, as well those who call themselves Gospellers, as those who call themselves the Reformed, teach in like manner justification by faith alone, see above, n. 17, 18.

81. It is a wonderful circumstance, that the doctrine of justification of faith alone prevails at this day over every other doctrine throughout all reformed Christendom, and is esteemed almost as the only important point of theology in the sacred order : this is what all young students among the clergy greedily learn and imbibe at the universities, and what they afterwards teach in the churches, and publish in print, as if they were inspired with heavenly wisdom, and whereby they endeavour to acquire to themselves a name, and the reputation of superior learning, as well as diplomas, licences, and other honorary rewards : and these things are done, notwithstanding it is owing to this doctrine alone, that the sun is at this day darkened, the moon deprived of her light, and the stars are fallen from heaven, that is, have perished. It has been certified unto me, that the doctrine of faith in imputed righteousness has blinded the minds of men at this day to such a degree, that they will not, and therefore as it were cannot, see any divine truth by the light of the sun, nor by the light of the moon, but only by the light of a fire by night ; on which account I will venture to assert, that supposing divine truths concerning the conjunction of charity and faith, concerning heaven, the Lord, and eternal happiness, to be sent down from heaven engraven in



silver characters, they would not be thought worthy to be read by the sticklers for justification; but the case would be quite otherwise supposing a paper concerning justification by faith alone to be brought them from hell. It is also said in the *Formula Concordiæ*, that the article of justification by faith alone, or the righteousness of faith, is the chief article in the whole Christian doctrine; and that the works of the law, are utterly to be excluded from this article, p. 17, 61, 62, 72, 89, 683. App. p. 164.

## XIX.

82. *That they who are in the present justifying Faith, are meant by the he-goats in Daniel and in Matthew.*

## BRIEF ANALYSIS.

83. It is written in Daniel, "*I saw in a vision a ram, which had two horns that were high, but the higher came up last; and that the horn pushed westward, and northward, and southward, and made itself great. Then I saw a he-goat coming from the west, over the face of the whole earth, which had a horn between its eyes; and that he ran to the ram in the fury of his strength, and broke his two horns, and cast him down to the earth, and stamped upon him: but that the great horn of the he-goat was broken, and instead of it there came up four horns; and out of one of them came forth a little horn which waxed exceeding great towards the south, towards the east, and towards the comeliness, and even to the host of heaven; and it cast down of the host and of the stars to the earth, and stamped upon them: yea he magnified himself to the Prince of the host, and took from him the daily sacrifice, and cast away the place of his sanctuary, for he cast down truth to the earth. And I heard one saint saying, how long shall this vision be, the daily sacrifice, and the wasting transgression, that both the holy thing and the host should be given to be trodden under foot? And he said, even to the evening the morning, then shall the holy thing be justified,*" chap. viii. 2 to 14. That this vision is a prediction of the future states of the church, is very evident, for it declares,



that the daily sacrifice was taken away from the Prince of the host, the habitation of his sanctuary cast down, and that the he-goat cast down truth to the earth: moreover, that a saint said, how long shall this vision be, that both the holy thing and the host should be given to be trodden under foot; and that this should be even to the evening the morning, when the holy thing shall be justified: by the evening the morning is meant the end of the old church, when a New Church commences.

84. In Matthew we read these words: "*Then shall the Son of Man say to the he-goats on his left hand, depart from Me, for I was hungry, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; I was naked, and ye clothed Me not; I was sick and in prison, and ye visited Me not; and these shall go away into eternal punishment.*" That the same persons are here meant by he-goats and sheep, as by the he-goat and ram in Daniel, is very evident: that by he-goats are meant those who are in the present justifying faith, appears from this circumstance, that unto the sheep are enumerated works of charity, and it is said that they did them; and that unto the he-goats the same works of charity are enumerated, but it is said that they did them not, and that they are therefore sentenced to condemnation: for they who are in the present justifying faith, neglect works, because they deny them to have any thing of salvation or of the church in them. When charity is thus removed, good works, which appertain to charity, become so totally forgotten and obliterated, that they are never more remembered, nor is the least effort made to recall them to mind when the law of the decalogue is read. It is a general rule in religion, that in proportion as any one doth not will good, and hence doth not do it, in the same proportion he willeth evils, and hence doeth them; and on the contrary, that in proportion as any one doth not will evils, and hence doth not commit them, in the same propor-



tion he willeth good, and hence doeth good ; these latter are the sheep, but the former are the he-goats. If all evil persons had been there meant by the he-goats, instead of the works of charity which they had not done, the evils which they had done, would have been enumerated.

85. That no other than the persons above described are meant by the he-goats, has been manifested to me by experience in the spiritual world ; in which world there appear all things that are in the natural world, such as houses and palaces, paradises and gardens, with trees of every kind ; likewise fields and tillage lands, as also plains and green pastures, together with flocks and herds ; and all resembling those upon our earth ; nor is there any other difference, than that in the natural world they are from a natural origin, but in the spiritual world from a spiritual origin. There I have often seen sheep and he-goats, also combats between them, like that described in Daniel, chap. viii. I have seen he-goats with horns bent forwards and backwards, and rushing with fury upon the sheep ; I have seen some he-goats with two, and others with four horns, with which they vehemently struck at the sheep ; and when I looked to discover what this meant, I saw some persons disputing together about faith conjoined with charity, and faith separated from charity ; from whence it plainly appeared, that the present justifying faith, which considered in itself is a faith disjoined from charity, is the he-goat, and that faith conjoined with charity is the sheep.

86. The like persons are meant by he-goats in Zechariah : “ *Mine anger was kindled against the shepherds, and I will visit the he-goats,*” x. 3 : and in Ezekiel : “ *Behold I judge between cattle and cattle, between the rams and the he-goats ; seemeth it a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet also the residue of the pastures ? Ye thrust all the infirm sheep with your horns, until ye have dispersed them ; therefore will I save My*



flock, that it be no more a prey," xxxiv. 17, 18, 22, and following verses.

## XX.

87. *That they who have confirmed themselves in the present justifying Faith, are meant in the Apocalypse by the Dragon, and his two Beasts, and by the Locusts; and that this same Faith, when confirmed, is there meant by the great City which is spiritually called Sodom and Egypt, where the two Witnesses were slain, as also by the Pit of the Abyss, whence the Locusts came forth.*

## BRIEF ANALYSIS.

88. That seven chapters of the Apocalypse treat of the perverted state of the church among the Reformed, and two chapters of the perverted state of the church among the Roman Catholics, and that the states of both churches, as existing at the present day, are sentenced to damnation,* has been shewn in the explication thereof, in a work entitled, *The Apocalypse Revealed*, and that not by uncertain conjectures, but by full proofs. That by the dragon, treated of in the 12th chapter, are meant those in the Reformed churches, who make God three, and the Lord two, and who separate charity from faith, by making their faith spiritual and saving, and not charity, see n. 532 to 565, and the *Memorable Relation* adjoined, n. 566. That they are further described by the two beasts, one rising out of the sea, and the other out of the earth, as related in chap. xiii. see n. 567 to 610, and the *Memorable Relation*, n. 611. That they are also described by the locusts, which came forth out of the pit of the abyss, as mentioned in chap. ix. see n. 419 to 442. That this same faith, when confirmed, is meant by the great city, which is spiritually called Sodom and Egypt,

* It is not to be supposed from hence, that all the individual members of those churches have incurred this dreadful sentence; the constant testimony of our author is, that all with whom falses of doctrine are not confirmed by evil of life, are eventually saved.



where the two faithful witnesses were slain, as related in chap. xi. see n. 485 to 530, particularly n. 500 to 503, and the *Memorable Relation*, n. 531. That they are also meant by the pit of the abyss, out of which issued smoke as out of a great furnace, and the sun and the air were darkened, and then locusts came forth, as described in chap. ix. see n. 421 to 424.

89 That I might be assured and fully convinced, that by the pit of the abyss nothing else is meant than the faith of the dragon, which is a faith conceived from an idea of three Gods, and from having no idea of the Divinity of the Human Nature of Christ, and which is called faith alone justifying, regenerating, quickening, sanctifying, and saving; it was given me to look into that abyss, to converse with those who are therein, and likewise to see the locusts which came out thence; from which ocular demonstration, that pit together with the abyss is described by me in the *Apocalypse Revealed*; and because a description from ocular demonstration may be relied on, it shall be transcribed from that work, where it is described as follows.

“ That pit, which is like the mouth of a furnace, appears in the southern quarter; and the abyss beneath it is of great extent towards the east; they have light even there, but if light from heaven be let in, there is immediate darkness; wherefore the pit is closed up at the top. There appear in the abyss huts constructed of brick, which are divided into distinct cells, in each of which is a table, whereon lie papers, with some books: every one there sits at his own table, who in this world had confirmed justification and salvation by faith alone, making charity a merely natural and moral act, and the works thereof only works of civil life, whereby men may reap advantage in the world, but if done for the sake of salvation, they condemn them, and some even rigorously, because human reason and will is in them. All who are in this abyss, have been scholars and



learned men in the world; and among them are some metaphysicians and scholastic divines, who are there esteemed above the rest. But their lot is as follows: when first they come thither, they take their seats in the first cells, but as they confirm faith by excluding the works of charity, they leave the first seats, and enter into cells nearer the east, and thus successively till they come towards the end, where they are who confirm those tenets from the Word; and because they then cannot but falsify the Word, their huts vanish, and they find themselves in a desert. There is also an abyss beneath that abyss, where those are who in like manner have confirmed justification and salvation by faith alone, but who in their spirit have denied the existence of a God, and in their heart have made a jest of the holy things of the church; there they do nothing but quarrel, tear their garments, get upon the tables, stamp with their feet, and assail each other with reproaches; and because it is not permitted them to hurt any one, they use threatening words and shake their fists at each other."

90. That I might also be assured and convinced, that they who have confirmed themselves in the present justifying faith, are meant by the dragon, it was given me to see many thousands of them assembled together, and they then appeared at a distance like a dragon with a long tail, which seemed full of spikes like thorns, which signified falsities. Once also there appeared a still greater dragon, which raising up his back, lifted up his tail towards heaven, and endeavoured to draw down the stars from thence; stars there signify truths.

## XXI.

91. *That unless a New Church be established by the Lord, no one can be saved; and that this is meant by these words, "Unless those Days should be shortened, there should no Flesh be saved." Matt. xxiv. 22.*



## BRIEF ANALYSIS.

92. By shortening those days, is meant the putting an end to the present church, and establishing a new one; for, as has been already observed, the 24th chapter of Matthew treats of the successive declensions and perversions of the Christian church, even to the consummation and end thereof, and of the coming of the Lord at that period. The reason why no flesh could be saved, unless those days should be shortened, is, because the faith of the present church is founded on the idea of three Gods, and with this idea no one can enter heaven; consequently no one can enter heaven with the faith of the present church, because the idea of three Gods is in all and every part thereof; and besides, in that faith there exists no life from the works of charity: that the faith of the present church cannot be conjoined with charity, and produce any fruits which are good works, was shewn above, n. 47 to 50. There are two things which form heaven in man, viz. the truths of faith and the goods of charity; the truths of faith occasion the presence of the Lord, and point out the way to heaven, and the goods of charity effect conjunction with the Lord, and introduce into heaven; and every one is there introduced into light according to his affection of truth, and into heat according to his affection of good: that the affection of truth is faith in its essence, and the affection of good charity in its essence, and that the marriage of them both constitutes the church, may be seen above, n. 48; the church and heaven make one. That these three are not in the churches of the present day, which are built upon faith alone, has been fully shewn in the preceding pages.

93. I have sometimes in the spiritual world conversed with the maintainers of justification by faith alone, and have told them that their doctrine is erroneous, and likewise absurd, that it brings on security, blindness, sleep, and night, in spiritual things, and thereby death to the soul, thus ex-



horting them to desist from it. But I have received for answer, Why should we desist? Does not the pre-eminence of the clergy above the laity, in point of erudition, depend upon this doctrine? To which I replied, that it should seem from hence, that they regarded not so much the salvation of souls, as their own pre-eminence; and that because they had applied the truths of the Word to confirm their own false principles, and thereby had adulterated them, they were become angels of the abyss, called Abaddons and Apollyons, Apoc. ix. 11; by whom are signified the destroyers of the church by a total falsification of the Word: see the explanation thereof, n. 440, and the *Memorable Relation*, n. 566, in the *Apocalypse Revealed*. But they answered, How can this be? Are we not, by our knowledge of the mysteries of that doctrine, oracles? And do we not from that doctrine give answers as from our sanctuary? wherefore we are not Apollyons, but Apollo's. On hearing this, I replied with indignation, If ye are Apollo's, ye are also Leviathans, the first class of you are crooked Leviathans, and the second class of you are oblong Leviathans, whom God will visit with his sharp and great sword, Isaiah xxvii. 1: but they laughed at these words. What is meant by being visited and perishing by the sword, may be seen in the *Apocalypse Revealed*, n. 52.

94. The great arcanum, why, unless a New Church be established by the Lord, no flesh can be saved, is this; that as long as the dragon with his crew remains in the world of spirits, into which he was cast from heaven, so long no divine truth, united with divine good, can pass from the Lord to men on earth, but it is either annihilated or perverted, so that salvation is thereby rendered impossible to be attained: this is what is meant in the *Apocalypse* by the following passage: “*And the dragon was cast out into the earth, and his angels were cast out with him: woe to the inhabitants of the earth and the sea, for the devil is come down unto*



*them, having great wrath; and he persecuted the woman, who brought forth a Son,"* chap. xii. 9, 12, 13: but after the dragon was cast into hell, chap. xx. 10, then it was that John saw the New Heaven and the New Earth, and saw the New Holy Jerusalem coming down from God out of heaven, Apoc. xxi. 1, 2, &c. What is meant by the dragon, and who the dragons are, may be seen above, n. 47.

## XXII.

95. *That the Opening and Rejection of the Tenets of the Faith of the present Church, and the Revelation and Reception of the Tenets of the Faith of the New Church, is meant by these words in the Apocalypse: "He that sat upon the throne said, Behold I will make all things New; and He said unto me, Write, for these Words are true and faithful,"* chap. xxi. 5.

## BRIEF ANALYSIS.

96. He that sat upon the throne, that is, the Lord, said these things unto John, when he saw the New Jerusalem coming down from God out of heaven; that by the New Jerusalem is meant a New Church, will be shewn in the following chapter. The reason why the falsities of the tenets of the faith of the present church must first be opened and rejected, before the truths of the tenets of the New Church can be revealed and received, is, because they do not agree together, no not in one single point or particular; for the tenets of the present church are founded upon a faith, in which, whether there be any essential of the church, or not, is unknown: now the essentials of the church, which conjoin themselves with a faith directed to one God, are charity, good works, repentance, and a life according to the divine laws; and forasmuch as these together with faith affect and move the human will and thought, they conjoin man to the Lord, and the Lord to man: since therefore none of these essentials enter into the faith of the present church at the time it takes place, which is called the act of justification, it



cannot possibly be known whether this faith be in man, or not, consequently whether it be any thing, or only an idea of something; for they say, that man in the act of justification is like a stock or a stone, and that he can neither will, think, co-operate, no, nor even apply or accommodate himself to the reception thereof in the smallest degree, see above, n. 15, (c) (d): since therefore the case is such, that no one can guess, much less know, whether that faith be in him, and thus whether it be in him like a painted flower, or like a flower growing in a field; or whether it be like a bird flying by him, or like a bird that hath built her nest in him; I ask by what tokens or signs is this to be known? If it be answered, that it is to be known by charity, good works, repentance, and exercises of the law, which follow after this faith, and yet have no connection with it; I leave it to men of sense to determine, whether things, that have no connection with faith, can possibly be proper signs and evidences thereof; for this faith of their's, they say, is neither preserved nor retained by the above-mentioned works of charity, see above, n. 12, (m) (n). From what has been said we may draw the following conclusion, viz. that in the faith of the present day there exists nothing of the church, and consequently that it is not any thing, but only an idea of something: since then this faith is of such a nature, it is deservedly to be rejected, yea, it rejects itself, as a thing that bears no relation to a church.

97. But widely different is the case with the tenets or doctrinals of the New Church; these are all essentials, in each whereof there is heaven and the church; and they regard this as their end, viz. that man may be in the Lord, and the Lord in man, according to His own words in John, chap. xiv. 20; and chap. xv. 4, 5, 6: it is this conjunction alone which constitutes the Christian Church. From these few observations it may clearly appear, what is meant by these words of the Lord: "*He that sat upon the throne said, be-*



*hold I will make all things new; and He said, write, for these words are true and faithful."*

98. The sole reason why the Christian world has fallen into a faith, which has put away from itself all the truths and goods of heaven and the church, even to the separation thereof, is, because they have divided God into three persons, and have not believed the Lord God the Saviour to be one with God the Father, and thus have not approached Him immediately; when nevertheless He alone as to His Humanity is essential Divine Truth, "*which is the Word, which was God with God, and is the true Light which enlighteneth every man; and became flesh,*" John i. 1, 2, 9, 14. That He is essential truth, and thus essential light, is also testified in other places; for He saith, "*I am the Light of the world,*" John viii. 22. chap. ix. 5: and in another place: "*While ye have the Light, believe in the Light, that ye may be the children of Light: I am come a Light into the world, that whosoever believeth in Me, may not abide in darkness,*" John xii. 36, 46: in the Apocalypse: "*I am Alpha and Omega, the Beginning and the End, the First and the Last, the Bright and Morning Star,*" chap. xxii. 13, 16: and in Matthew: "*When Jesus was transformed, His face shone as the sun, and His raiment became as the light,*" chap. xvii. 12. Hence it appears why and whence this imaginary faith came into the world, namely, because they have not approached the Lord: and I can, from all my experience, as well as from positive assurance from heaven, with the utmost certainty declare, that it is impossible to derive a single genuine theological truth from any other source than from the Lord alone; nay, that to derive it from any other source is as impossible, as it is to sail from England or Holland to the Pleiades, or to ride on horseback from Germany to Orion in the sky.

### XXIII.

99. *That the New Church about to be established by the*



*Lord, is the New Jerusalem, treated of in the Apocalypse, chap. xxi. and xxii. which is there called the Bride and the Wife of the Lamb.*

## BRIEF ANALYSIS.

100. The reason why the New Church is meant by the New Jerusalem coming down from God out of heaven, Apoc. xxi. is, because Jerusalem was the metropolis of the land of Canaan, and therein was the temple and the altar, and there also the sacrifices were offered, consequently divine worship was there performed, which every male throughout the land was required to attend three times a year. A further reason is, because the Lord was in Jerusalem, and taught in its temple, and afterwards glorified His Humanity there; hence it is, that by Jerusalem is signified the church. That by Jerusalem is meant the church, is very clear from the prophecies in the Old Testament concerning a New Church to be established by the Lord, wherein it is called Jerusalem. I shall only adduce the following passages, from which any one of interior reason may see, that by Jerusalem is meant the church. “*Behold I create a new heaven and a new earth, and the former shall not be remembered; behold I will create Jerusalem an exultation, and her people a gladness, that I may exult over Jerusalem, and be glad over My people. Then the wolf and the lamb shall feed together: they shall not do evil in all the mountain of My holiness,*” Isaiah lxxv. 17, 18, 19, 25. “*For Zion’s sake I will not be silent, and for Jerusalem’s sake I will not rest, until her righteousness goeth forth as splendour, and her salvation as a lamp that burneth. Then the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall utter; and thou shalt be a crown of beauty, and a diadem of a kingdom, in the hand of thy God: Jehovah shall be well pleased in thee, and thy land shall be married. Behold thy salvation shall come, behold His reward is with Him: and they shall call them, the people of holiness, the redeemed of*



*Jehovah; and thou shalt be called, a city sought out, not deserted,"* Isaiah lxii. 1 to 4, 11, 12. "*Awake, awake, put on thy strength, O Zion, put on the garments of thy beauty O Jerusalem, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean; shake thyself from the dust, arise, sit down, O Jerusalem. The people shall know My name in that day; for I am He that doth speak, behold it is I: Jehovah hath comforted His people, He hath redeemed Jerusalem,"* Isaiah lii. 1, 2, 6, 9. "*Shout with joy, O daughter of Zion, be glad with all thy heart O daughter of Jerusalem; the king of Israel is in the midst of thee; fear not evil any more; he will be glad over thee with joy, he will rest in thy love, he will rejoice over thee with shouting; I will make you a name and a praise among all the people of the earth,"* Zeph. iii. 14 to 17, 20. "*Thus saith Jehovah thy Redeemer, saying to Jerusalem, thou shalt be inhabited,"* Isaiah xliv. 24, 26. "*Thus saith Jehovah, I will return to Zion, and dwell in the midst of Jerusalem, whence Jerusalem shall be called the city of truth, and the mountain of Jehovah Zebaoth the mountain of holiness,"* Zech. viii. 3, 20 to 23. "*Then shall ye know, that I am Jehovah your God, dwelling in Zion, the mountain of holiness, and Jerusalem shall be holiness: and it shall come to pass in that day, that the mountains shall drop down with new wine, and the hills shall flow with milk, and Jerusalem shall sit fast from generation to generation,"* Joel iv. 17 to 21. "*In that day shall the branch of Jehovah be beauty and glory; and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written for life in Jerusalem,"* Isaiah iv. 2, 3. "*In the last days the mountain of the house of Jehovah shall be established as the head of the mountains, for out of Zion shall go forth doctrine, and the word of Jehovah from Jerusalem,"* Micah iv. 1, 2, 8. "*At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered to Jerusalem for the name of Jeho-*



*rah, neither shall they go any more after the confirmation of their own evil heart," Jer. iii. 17. "Look upon Zion, the city of our stated feasts, let thine eyes see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the nails thereof shall never be removed, and the cords thereof shall not be broken," Isaiah xxxiii. 20: not to mention other passages, as Issiah xxiv. 3. chap. xxxvii. 32. chap. lxvi. 10 to 14. Zech. xii. 3, 6 to 10. chap. xiv. 8, 11, 12, 21. Malachi iii. 2, 4. Psalm cxxii. 1 to 7. Psalm cxxx. 4, 5, 6. That by Jerusalem in the above passages is meant a church to be established by the Lord, and not the Jerusalem inhabited by the Jews, is plain from every particular of its description therein; as that Jehovah God was about to create a new heaven and a new earth, and also a Jerusalem at the same time; and that this Jerusalem would be a crown of beauty, and a diadem of a kingdom; that it is to be called holiness, and the city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that shall not be taken down; that the wolf and the lamb shall feed together therein, and that the mountains shall drop down with new wine, and the hills flow with milk, and that it should remain from generation to generation; besides other circumstances, as respecting the people therein, that they should be holy, all written for life, and should be called the redeemed of Jehovah. Moreover all those passages treat of the coming of the Lord, and particularly of His second coming, when Jerusalem shall be such as is there described; for heretofore she has not been married, that is, has not been the bride and the wife of the lamb, as the New Jerusalem is said to be in the Apocalypse. The former or present church is meant by Jerusalem in Daniel, and its commencement is there described in these words: "Know therefore and understand, that from the going forth of the word, unto the restoring and building of Jerusalem, even unto Messiah the Prince, shall be seven weeks; afterwards in sixty and two weeks it shall be restored, and the street and*



*the ditch shall be built, but in distress of times," chap. ix. 25 :* but its end is described by these words : "*At length upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation,"* verse 27 : this last passage is alluded to in the following words of the Lord in Matthew : "*When ye shall see the abomination of desolation foretold by Daniel the prophet, standing in the holy place, let him that readeth note it well,"* chap. xxiv. 15. That by Jerusalem, in the places above adduced, is not meant the Jerusalem inhabited by the Jews, may appear from those places in the Word, where it is said of that city, that it was entirely destroyed, and that it was to be destroyed, as in Jer. v. 1. chap. vi. 7. chap. vii. 17, 18, &c. chap. viii. 6, 7, 8, &c. chap. ix. 10, 11, 13, &c. chap. xiii. 9, 10, 14. chap. xiv. 16. Lament. i. 8, 9, 17. Ezech. iv. 1 to the end. chap. v. 9 to the end. chap. xii. 18, 19. chap. xv. 6, 7, 8. chap. xvi. 1 to 63. chap. xxiii. 1 to 40. Matt. xxiii. 37, 38. Luke xix. 41 to 44. chap. xxi. 20, 21, 22. chap. xxiii. 28, 29, 30 ; besides many other passages ; and also where it is called Sodom, as in Isa. iii. 9. Jer. xxiii. 14. Ezech. xvi. 46, 48 ; and in other places.

101. That the church is the Lord's, and that by virtue of a spiritual marriage, which is that of good and truth, the Lord is called the Bridegroom and the Husband, and the church the bride and the wife, is known among Christians from the Word, particularly from the following passages : John said of the Lord, "*He that hath the bride is the Bridegroom, but the friend of the Bridegroom is he who standeth and heareth Him, and rejoiceth because of the Bridegroom's voice,"* John iii. 29 : "*Jesus said, while the Bridegroom is with them, the children of the marriage cannot fast,"* Matt. ix. 15. Mark ii. 19, 20. Luke v. 34, 35 : "*I saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband,"* Apoc. xxi. 2. "*The angel said unto John, come and I will shew thee the bride, the Lamb's*



wife, and from a mountain he shewed him the holy city Jerusalem," Apoc. xxi. 9: "The time of the marriage of the Lamb is come, and His wife hath made herself ready; blessed are they who are called unto the marriage supper of the Lamb," Apoc. xix. 7, 9: *I am the Root and Offspring of David, the Bright and Morning Star: the spirit and the bride say, Come; and let him who heareth say, Come; and him that is athirst, Let him come; and whosoever will, let him take the water of life freely,*" Apoc. xxii. 16, 17.

## XXIV.

102. *That the Faith of the New Church cannot by any means be together with the Faith of the former Church, and that in case they be together, such a collision and conflict will ensue, as to destroy every thing relating to the Church in man.*

## BRIEF ANALYSIS.

103. The reason why the faith of the New Church cannot by any means be together with the faith of the former or present church, is, because they do not agree together in one third, no nor even in one tenth part. The faith of the former church is described in the Apocalypse, chap. xii. by the dragon, but the faith of the New Church by the woman surrounded with the sun, having upon her head a crown of twelve stars, whom the dragon persecuted, and at whom he cast water as a flood, that he might swallow her up, see above, n. 87 to 90: these two cannot be together in one city, much less in one house, consequently they cannot be together in one mind; or should they be together, the unavoidable consequence must be, that the woman would be continually exposed to the rage and insanity of the dragon, and in fear lest he should devour her son; for it is said in the Apocalypse, chap. xii. that the dragon stood before the woman who was ready to be delivered, in order to devour her child, and that the woman, after she had brought forth the man-child, fled into the desert, verses 1, 4, 6, 14 to 17. The faith of the former church is a faith of the night, for



human reason has no perception of it, wherefore it is also said, that the understanding must be kept in obedience thereunto: nay, it is not even known whether it be within man or without him, because nothing of man's will and reason enters into it, no nor charity, good works, repentance, the law of the decalogue, with many other things which really exist in the mind of man; that this is the case, may be seen above, n. 79, 80, 96, 97, 98: but the faith of the New Church enters into a conjugal covenant with all these, and conjoins itself to them; and being thus in the heat of heaven, it is also in the light thereof, and is a faith of light: now a faith of night and a faith of light can no more be together, than an owl and a dove in one nest; for in such case the owl would lay her eggs, and the dove her's, and after sitting, the young of both would be hatched, and then the owl would tear in pieces the young of the dove, and would give them to her own young for food; for an owl is a bird of prey. There is a further reason why the faith of the former church and the faith of the New Church cannot possibly be together, and that is, because they are heterogeneous [or diametrically opposite to each other in their nature and quality]; for the faith of the former church springs from an idea of three Gods, see n. 30 to 38, but the faith of the New Church from the idea of one God; and as there hence arises a heterogeneity or repugnance to each other, there must inevitably, supposing them to be together, be such a collision and conflict, as would prove fatal to every thing relating to the church; or, in other words, man would either fall into a delirium, or into a state of insensibility as to spiritual things, until at length he would scarcely know what the church is, or whether there be any church at all. From what has been said it follows, that they who have confirmed themselves in the faith of the old church, cannot without endangering their spiritual life embrace the faith of the New Church, until they first have narrowly examined, rejected,



and thus extirpated the former faith, together with its young or eggs, that is to say, its tenets; the true nature or quality of which has been already shewn in the foregoing pages, particularly at n. 64 to 69.

104. The like would happen if a person should embrace the faith of the New Church, and retain the faith of the old church concerning the imputation of the righteousness or merit of the Lord; for from this, as from their root, all the tenets of the former church, like so many young shoots, have sprung forth. Supposing this to be the case, it would comparatively be like a person extricating himself from three heads of the dragon, and becoming entangled in his four remaining ones; or like a person flying from a leopard, and meeting with a lion; or like a person escaping out of a pit where there is no water, and falling into a pit full of water and being drowned. That this is the case, will be seen after the exposition of the following lemma, where something will be advanced concerning imputation.

#### XXV.

105. *That the Roman Catholics at this day know nothing of the Imputation of the Merit of Christ, and of Justification by Faith therein, into which their Church was formerly initiated, because it is entirely concealed under their external Forms of Worship, which are numerous; for which reason, therefore, if they recede but in part from their external Forms of Worship, and immediately approach God the Saviour Jesus Christ, and administer the Holy Eucharist in both kinds, they may be brought into the New Jerusalem, or the New Church of the Lord, more easily than the Reformed.*

#### BRIEF ANALYSIS.

106. That the primates and rulers of the Romish Church, at their consecration to the ministry, swear to observe the decrees of the council of Trent, appears from the bull of Pope Pius IV. where, in the form of the oath of their profession of faith, dated the 13th of November, 1564, we find these



words: "*I firmly believe and profess all and every thing contained in the creed used by the holy church of Rome; and I receive without any doubt all such things as are maintained and declared in her holy canons, and general councils, and especially by the most holy council of Trent; so help me God.*"

That they also bind themselves by an oath to believe and profess what the council of Trent has established, concerning the imputation of the merit of Christ, and justification by faith therein, is evident from these words in the same bull:

*"I embrace and receive all and every thing, which has been determined and declared in the most holy council of Trent, concerning original sin and justification;"* what these are,

may be seen from the extracts taken from that council, as above, n. 3, 4, 5, 6, 7, 8. From these principles established in that council, the following consequences have been drawn, namely, "That the Roman Catholics, previous to the reformation, held precisely the same doctrines as the Reformed have done subsequent thereto, with respect to the imputation of the merit of Christ, and justification by faith therein, only with this difference, that they conjoined the same faith with charity and good works," see above, n. 19, 20: also, "That the leading Reformers, Luther, Melancton, and Calvin, retained all the tenets concerning imputation of the merit of Christ, and justification by faith, just as they then were and had been held by the Roman Catholics; but that they separated charity and good works from that faith, and declared them to have no saving efficacy, to the intent that they might be severed from the Roman Catholics, as to the very essentials of the church, which are faith and charity," see above n. 21, 22, 23: moreover, "That nevertheless the aforesaid leading Reformers adjoined good works, and even conjoined them, to their faith, but at the same time considered man as a passive subject; whereas the Roman Catholics regarded him as an active subject; and that after all there actually is a conformity of sentiment be-



tween both the one and the other, as to faith, works, and merits," see above, n. 24 to 29. From what has been shewn, then, it is evident, that this faith is a faith which the Roman Catholics swear to observe, equally as well as the Reformed.

107. Nevertheless this faith is so far obliterated among the Roman Catholics at this day, that they scarcely know a syllable about it; not that it has been reprobated by any Papal decree, but because it has been concealed by the externals of worship, such as the adoration of Christ's vicar, the invocation of saints, the veneration of images, and moreover by such things as, from being accounted holy, affect the senses, as masses in an unknown tongue, garments, lights, incense, pompous processions; also mysteries respecting the eucharist; by these things and others of a like nature, faith justifying by the imputation of the merit of Christ, although a primitive tenet of the Romish Church, has been so removed out of sight, and withdrawn from the memory, that is like something buried in the earth, and covered over with a stone, which the monks have set a watch over, to prevent its being dug up and revived; for were it revived, the belief of their possessing a supernatural power of forgiving sins, and thus of justifying, sanctifying, and bestowing salvation, would cease, and therewith all their sanctity, pre-eminence, and prodigious gains.

108. The *first reason* why the Roman Catholics may be brought into the New Jerusalem, or New Church, more easily than the Reformed, is, because the faith of justification by the imputation of the merit of Christ, which is an erroneous faith, and cannot be together with the faith of the New Church, (see n. 102 to 104,) is with them obliterated, and is like to be still more fully so; whereas it is as it were engraven upon the Reformed, inasmuch as it is the principal tenet of their church. A *second reason* is, because the Roman Catholics entertain an idea of divine majesty belonging



to the Humanity of the Lord, more than the Reformed do, as is evident from their most devout veneration of the host. A *third reason* is, because they hold charity, good works, repentance, and attention to amendment of life, to be essentials of salvation, and these are also essentials of the New Church; but the case is otherwise with the Reformed, who are confirmed in faith alone; with these the above are neither regarded as essentials nor formalities belonging to faith, and consequently as not at all contributing to salvation. These are three reasons, why the Roman Catholics, if they approach God the Saviour Himself, not mediately but immediately, and likewise administer the holy eucharist in both kinds, may more easily than the Reformed receive a living faith in the room of a dead faith, and be conducted by angels from the Lord to the gates of the New Jerusalem or New Church, and be introduced therein with joy and shouting.

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109. The imputation of the righteousness or merits of Christ, enters at this day like a soul into the whole system of theology throughout the Reformed Christian world: it is from imputation that faith, which is therein accounted the only medium of salvation, is affirmed to be righteousness before God, see above, n. 11, (d); and it is from imputation that man, by means of that faith, is said to be clothed with the gifts of righteousness, as a king when elected is invested with the insignia of royalty. But nevertheless imputation, from the mere assertion that a man is righteous, effects nothing; for it passes only into the ears, and does not operate in man, unless the imputation of righteousness be also the application of righteousness by its being communicated and so induced; this follows from its effects, which are said to be the remission of sins, regeneration, renovation, sanctification, and accordingly salvation: it is



asserted further, that by means of that faith Christ dwells in man, and the Holy Spirit operates in him, and that hence the regenerate are not only called righteous, but are in reality such: that not only the gifts of God, but likewise Christ Himself, yea all the Holy Trinity, dwelleth by faith in the regenerate, as in their temples, see above, n. 15, (1); and that man, both in regard to person and works, is righteous, and pronounced to be so, see above, n. 14, (°): from which it clearly follows, that by the imputation of Christ's righteousness is meant its application and thereby its being induced, by virtue of which man is made partaker thereof. Now as imputation is the root, the beginning, and the foundation of faith, and all its operations towards salvation, and hence is as it were the sanctuary or sacred recess in the Christian temples at this day, it is necessary to subjoin here something relative to *Imputation* by way of corollary: but this shall be distinctly arranged under proper articles in the following order: I. That to every one after death is imputed the evil in which he is, and in like manner the good. II. That the induction or translation of the good of one person into another, is a thing impossible. III. That a faith of the imputation or application of the righteousness or merits of Christ, is, inasmuch as such imputation or application is impossible, an imaginary faith.

110. 1. *That to every one after death is imputed the Evil in which he is, and in like manner the Good.* In order to illustrate this with some degree of evidence, it shall be considered under the following distinctions, 1. That every one has a proper life of his own. 2. That the life of every one remaineth with him after death. 3. That to the evil person is then imputed the evil of his life, and that to the good person is imputed the good of his life. *First, that every one has a proper life of his own*, consequently a life distinct from that of another, is well known: for there is a perpetual variety, and no two things are alike; hence it is that every



one has a property that is peculiarly his own: this manifestly appears from the faces of men, there not being one face exactly like another, nor ever can be to eternity, because there do not exist two minds alike, and the face is from the mind, for it is, as usually denominated, the type or index of the mind, and the mind deriveth its origin and form from the life. Unless a man had a proper life of his own, as he hath a mind and face of his own, he could not enjoy any life after death distinct from that of another; nay, heaven could not exist, for this consists of a perpetual variety arising from the distinct life of each individual; its form solely proceeds from the variety of souls and minds disposed into such an order, as to constitute one whole; and they constitute one from *that One*, whose life is in the whole and in every particular there, as the soul is in man: unless this were the case, heaven would be dispersed, because its form would be dissolved. The *One* from whom the life of all and every one proceeds, and from whom that form coheres together, is the Lord. *Secondly, That the life of every one remaineth with him after death*, is known in the church from the Word, and particularly from the following passages: "The Son of man shall come, and then he shall render unto every one according to his deeds," Matt. xvi. 27. "I saw the books opened, and all were judged according to their works," Apoc. xxi. 12, 13. In the day of judgment God will render unto every one according to his works," Rom. ii. 6. 2 Corinth. v. 10. The works, according to which it shall be rendered unto every one, are the life, for the life effects them, and they are according to the life. Forasmuch as it hath been granted me for many years past to be in consort with angels, and to converse with those who have departed from the world, I can testify as a matter of certainty, that every one is there examined as to the quality of his past life, and that the life which he had contracted in the world, abides with him to eternity: I have



spoken with those, who lived many ages ago, whose life I was acquainted with from history, and I found them to be similar in quality to the description given of them: I have also heard from the angels, that no one's life can be changed after death, because it is organized according to his love and faith, and hence according to his works; and that if the life were changed, the organization would be destroyed, which never can be done: they further added, that a change of organization can only take place in the material body, and by no means in the spiritual body, after the former is rejected. *Thirdly, That to the evil person is then imputed the evil of his life, and that to the good person is imputed the good thereof.* The imputation of evil, after death, does not consist in accusation, blame, censure, or in passing judgment, as in the world; but the evil itself effects this: for the wicked of their own accord separate themselves from the good, because they cannot be together; the delights of the love of evil are in aversion to the delights of the love of good, and delights exhale from every one, as odours from every vegetable on earth; for they are no longer absorbed and concealed by the material body as before, but have a free efflux into the spiritual atmosphere from their loves; and inasmuch as evil is there perceived as it were in its odour, it is this which accuses, blames, finds guilty, and judges; not before any particular judge, but before every one who is in good; and this is what is meant by imputation. The imputation of good is effected in the same manner, and takes place with those, who in the world had acknowledged, that every good in them was and is from the Lord, and nothing thereof from themselves: these, after preparation, are let into the interior delights of their own good, and then a way is opened for them towards a society in heaven, whose delights are homogeneous: this is done by the Lord.

111. II. *That the Induction or Translation of the Good*



*of one Person to another, is a thing impossible.* The proof hereof may also appear from the following observations in their order: 1. That every man is born in evil. 2. That man is led into good through regeneration by the Lord. 3. That this is effected by faith in the Lord, and by a life according to His commandments. 4. Wherefore the good of one person cannot by application be transferred to another, and so imputed. *First, That every man is born in evil,* is known in the church. This evil is said to be hereditary from Adam; but it is from parents, from whom every one derives his natural disposition, or inclination; which is a fact proved both by reason and experience; for the likenesses of parents may be traced in the faces, characters, and manners of their children, and their children's children; hence families are distinguished by many, and their propensities are also judged of; wherefore the evils, which parents have contracted, are transmitted by propagation to their posterity, and manifest themselves by a certain inclination towards them; hence are derived the evils into which men are born. *Secondly, That man is led into good through regeneration by the Lord.* That there is such a thing as regeneration, and that unless a person is regenerated, he cannot enter into heaven, is very evident from the Lord's words in John iii. 3, 5. That regeneration is purification from evils, and thus renovation of life, the christian world cannot be ignorant of, for it is even discerned by reason, whilst it acknowledgeth that every one is born in evil, and that evil cannot be washed and wiped away, like filth by soap and water, but by repentance. *Thirdly, That this is effected by faith in the Lord, and by a life according to His commandments.* The precepts of regeneration are five, as may be seen above, n. 43, 44; among which are these: That evils ought to be shunned, because they are of the devil and from the devil; that good actions ought to be done, because they are



of God and from God; and that the Lord is to be approached, that He may lead us so to do. Let every one consider and weigh with himself, whether good can be derived to man from any other source; and if he is not possessed of good he cannot be saved. *Fourthly, Wherefore the good of one person cannot by application be transferred to another, and so imputed.* From what has been said above, it follows, that man by regeneration is renewed as to his spirit, and that this is effected by faith in the Lord, accompanied by a life according to His commandments: who doth not see, that this renewal can only be effected progressively; nearly in like manner as a tree taketh root, and groweth successively from a seed, and cometh to perfection? They who have a different notion of regeneration and renovation, know nothing of the state of man, nor any thing about evil and good, as that they are diametrically opposite to each other, and that good cannot be implanted but in proportion as evil is removed; neither do they know, that so long as any one is in evil, he is averse to what is really good; wherefore if the good of one person were to be applied and so transferred to another who is in evil, it would be like casting a lamb to a wolf, or fastening a pearl to a hog's snout. From what has been said it is evident, that the induction or translation of the good of one person into another is a thing impossible.

112. III. *That the Faith of Imputation or Application of the Righteousness or Merits of Christ, is, inasmuch as such Imputation or Application is impossible, an imaginary Faith.* That to every one is imputed the evil in which he is, and in like manner the good, was demonstrated above, n. 110; hence it is evident, that if by imputation is meant the application, and thereby the translation, of the good of one person to another, it is a mere creature of the imagination. In the world, merits may be as it were transcribed by men, that is, benefits may be conferred on children for the sake of



their parents, or on the friends of any favourite; yet the good of merit cannot be inscribed on their souls, but only externally adjoined: the like cannot take place with men in respect to their spiritual life: this, as was shewn above, must be implanted, and if not implanted by a life according to the fore-mentioned precepts of the Lord, man remains in the evil in which he was born; until this is brought to pass, no good can approach him, or if it does, it is instantly repelled, and rebounds like an elastic ball falling on a stone, or is absorbed like a diamond thrown into a bog. An unreformed man is as to his spirit like a panther, or an owl, and may be compared to a thorn or a nettle; but a regenerate man is like a sheep or a dove, and may be compared to an olive tree or a vine; consider then, I pray, if thou art disposed, how can a man-panther be converted into a man-sheep, or an owl into a dove, or a thorn into an olive-tree, or a nettle into a vine, by any imputation, if thereby is meant transcrip^{ti}on? In order that conversion may take place, must not the ferocious nature of the panther and the owl, and the noxious properties of the thorn and the nettle, be first removed, and thus the truly human and inoffensive properties be implanted? By what means this is effected, the Lord also teaches in John, chap. xv. 1 to 7.

113. To the above shall be added the following observations. It is said in the church, that none can fulfil the law, especially since whosoever offendeth against one commandment of the decalogue, offendeth against all. This form of speaking, however, is to be taken in a different sense from what it seems to convey; for it is to be understood in this manner, that whosoever from purpose [of the will] or from confirmation [of the understanding], acts in opposition to one commandment, acts in opposition to the rest, inasmuch as to act thus from purpose or from confirmation is to deny that any thing is a sin, and he who is guilty of such denial of sin, makes light of acting against all the rest of the



commandments. Who doth not know, that he who is a fornicator is not therefore a murderer, a thief, or a false witness, nor even willing to be such? But he who is an adulterer from purpose and confirmation, makes light of every thing relating to religion, and consequently pays no regard to murders, thefts, and false witness, not abstaining from them on account of their being sins, but for fear of the law or loss of character. The case is similar, if a person from set purpose or confirmation offends against any other commandment of the decalogue; he then also offends against the rest, because he does not account any thing a sin. Just so it is, also, with those who are in good from the Lord. Such persons, if from their will and understanding, or from set purpose and confirmation, they abstain from one evil because it is a sin, abstain from all, and still more if they abstain from several; for whenever a person abstains, from purpose and confirmation, from any evil, because it is a sin, he is kept by the Lord in the purpose of abstaining from the rest; wherefore if through ignorance, or any predominant concupiscence of the body, he committeth an evil, it nevertheless is not imputed to him, inasmuch as he did not purpose it to himself, neither doth he afterwards confirm it in himself. A man cometh into this kind of purpose, if he examineth himself once or twice a year, and repenteth of the evil he discovers in himself: it is otherwise with him who never examineth himself. It is permitted to confirm what has been advanced by the following experience: I have met with several in the spiritual world, who had lived like other people in the natural world, with respect to ornaments of dress, delicacies of food, making interest of money by trade and merchandize, frequenting play-houses, indulging in jocosse conversation on love-affairs, with other things of a similar nature, and yet the angels charged such things as evils of sin in some, and not as evils in others, declaring the latter innocent, and the former guilty; on being asked the reason



of such distinction, when both had indulged in like practices, they replied, that they consider all according to their purpose, intention, and end, and distinguish them accordingly; and therefore that they excuse and condemn those whom the end excuseth or condemneth, inasmuch as good is the end that influenceth all who are in heaven, and evil is the end that influenceth all who are in hell. From what has been said it now plainly appears, to whom sin is imputed, and to whom it is not imputed.

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114. To the above shall be added the two following *Memorable Relations*, taken from the *Apocalypse Revealed*. *First.* I was once seized suddenly with a disease that seemed to threaten my life; my whole head was oppressed with pain; a pestilential smoke was let in from the great city called Sodom and Egypt, Apoc. xi. 8; half dead with severe anguish, I expected every moment to be my last: thus I lay in bed for the space of three days and a half: my spirit was reduced to this state, and in consequence thereof my body. Then I heard about me the voices of persons saying, "Lo! he lieth dead in the street of our city, who preached repentance for the remission of sins, and preached Christ alone [who is] a man;" and they asked several of the clergy, whether he was worthy of burial? as it is said concerning the two witnesses slain in that city, chap. xi. 8, 9, 10: and they answered, "No, let him lie to be made a spectacle of;" and they passed to and fro, and mocked. All this befel me of a truth, whilst I was writing the explication of the eleventh chapter of the *Apocalypse*. Then were heard shocking speeches from them, such as the following: "How can repentance be performed without faith? And how can Christ a man be adored as God? Whilst we are saved freely without any merit of our own, what need is there of any thing but only the faith, that God the Father



sent the Son to take away the curse of the law, to impute His merit to us, and so to justify us in His sight, and absolve us from our sins, and then to give the Holy Spirit to operate all good in us? Are not these doctrines agreeable to Scripture, and to reason also?" The croud who stood by received these speeches with great applause. I heard all this without any power to reply, being almost dead: but after three days and a half my spirit recovered, and I went forth from the street into the city, (being in the spirit,) and again said, "Repent, and believe on Christ, and your sins shall be remitted, and ye shall be saved, but otherwise ye shall perish: did not the Lord Himself preach repentance for the remission of sins, and that men should believe on Him? Did He not enjoin His disciples to preach the same? Is not a full and fatal security of life the sure consequence of your faith?" But they replied, "What idle talk! Hath not the Son made satisfaction? And doth not the Father impute it to us, and justify us who have believed in it? Thus we are led by the spirit of grace, and how then can sin have place in us, and what power hath death to hurt us? Dost thou comprehend this gospel, thou preacher of sin and repentance?" At that instant a voice was heard from heaven, saying, "What is the faith of an impenitent man, but a dead faith? The end is come, the end is come, upon you that are secure, unblameable in your own eyes, justified in your own faith, yet devils;"—and suddenly a deep gulph was opened in the midst of the city, which spread itself far and wide, and the houses fell one upon another, and were swallowed up; and presently water began to bubble up from the large whirlpool, and overflowed the waste.

When they were thus overwhelmed, and to appearance drowned, I was desirous to know their condition in the deep: and a voice from heaven said to me, "Thou shalt see and hear:" and immediately the waters wherein they seemed to be drowned disappeared, (for waters in the spiritual



world are correspondences, and consequently appear to surround those who are under the influence of falses;) and then they appeared to me in a sandy bottom, where were large heaps of stones, among which they ran, and lamented that they were cast out of their great city: and they lifted up their voices and cried, "Why hath all this befallen us? Are we not, through our faith, clean, pure, just, and holy?" Others exclaimed, "Are we not, through our faith, cleansed, purified, justified, and sanctified?" And others cried, "Are we not, through our faith, rendered worthy to be reputed and esteemed clean, pure, just, and holy, before God the Father, and before the whole trinity, and to be pronounced such before the angels? Are not we reconciled, atoned, expiated, and thereby absolved, washed, and cleansed from sins? And is not the curse of the law taken away by Christ? Why then are we cast down hither like condemned criminals? We have been told by a bold preacher of sin in our great city, *Believe on Christ, and do the work of repentance*: have we not believed on Christ, whilst we believed on His merit? And have we not done the work of repentance, whilst we confessed ourselves sinners? Why then hath all this befallen us?" But immediately a voice from one side said to them, "Do ye know any one sin that ye are guilty of? Have ye ever examined yourselves? Have ye in consequence thereof shunned any evil as sin against God? And whosoever doth not shun sin, remaineth in it. Is not sin the devil? Wherefore ye are they, of whom the Lord saith, '*Then shall ye begin to say, we have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall answer, I say unto you, I know you not, whence ye are; depart from Me all ye workers of iniquity,*' Luke xiii. 26, 27; Matt. vii. 22, 23. Depart therefore every one to his place; ye see the openings into those caverns, enter therein, and work shall be given each of you to do, and afterwards food in proportion to your work; but if ye refuse at present



to enter, ye will presently be compelled by the calls of hunger."

Afterwards there came a voice from heaven to some on earth there,* who were without that great city, and who are also described in the Apocalypse, chap. xi. 13, crying aloud, "Take heed to yourselves, take heed how ye associate yourselves with such persons; cannot ye understand, that evils, which are called sins and iniquities, render man unclean and impure? How can man be cleansed and purified from them, but by actual repentance, and faith in the Lord God the Saviour? Actual repentance consisteth in a man's examining himself, in knowing and acknowledging his sins, in making himself guilty, in confessing them before the Lord, in imploring help and power to resist them, and thus in desisting from them, and leading a new life, and doing all these things as of himself: practise this once or twice in a year, when ye approach the holy communion; and afterwards when the sins, whereof ye made yourselves guilty, recur, then say to yourselves, we will not consent to them because they are sins against God: this is actual repentance. Who cannot see, that where a man doth not examine himself and see his sins, he remaineth in them? For all evil is pleasant to a man from his birth; it is pleasant to take revenge, to commit whoredom, to defraud, to blaspheme; does not the pleasure you find in them prevent their being seen? And, if you are told that they are sins, do you not on account of that pleasure, excuse them? Nay, do you not, by false reasonings, confirm them, and persuade yourselves that they are not sins? And so you continue in them, and practise them afterwards more than before; even till you do not know

* By *earth* here is to be understood the earth in the spiritual world, which is of a spiritual origin, the existence whereof, together with its correspondence with the earth in the natural world, is constantly declared by our author in all his spiritual experience.



what sin is, or whether there be any such thing as sin or not. But the case is otherwise with every one who performeth actual repentance; he calleth his evils, which he hath thus learnt to know and acknowledge, sins, and therefore beginneth to shun and detest them, and to feel their delights as undelightful; and in proportion as this is the case, he seeth and loveth what is good, and at length tasteth the delights of goodness, which are the delights of heaven: in a word, so far as any one renounceth the devil, so far he is adopted by the Lord, and by Him is taught, guided, with-held from evils, and preserved in what is good: this is the way, and there is no other, which leadeth from hell to heaven." It is something extraordinary, that there is in the Reformed a certain deep-rooted opposition and aversion to actual repentance, which is so violent, that they cannot force themselves to self-examination, and to see their sins, and to confess them before God; they are seized as it were with horror at the very intention of such a thing: I have inquired of many in the spiritual world concerning this circumstance, who have all told me, that it is above their power: and when they have been informed that the Roman Catholics practise such duties, namely, that they examine themselves, and confess their sins openly before a monk, they have been greatly astonished, and likewise wondered that the Reformed cannot do the same in private before God, although it is alike enjoined them previous to their approaching the holy supper: some have examined into the cause of this, and found, that the doctrine of faith alone is what occasions such an impenitent state, and such a heart; and then it was given them to see, that such of the Romish Church as approach and adore Christ, and do not adore, but only honour, the leaders and heads of their church, are saved.

After the above admonition, was heard as it were a noise of thunder, and a voice speaking from heaven, saying,



“We are amazed : say unto the body of the Reformed, believe on Christ, and do the work of repentance, and ye shall be saved.” And I spake these words to them ; and added further, “Is not *baptism a sacrament of repentance*, and thereby an introduction into the church ? What else do the sponsors promise for the person to be baptized, but that he will renounce the devil and his works ? Is not the *sacred supper a sacrament of repentance*, and thereby an introduction into heaven ? Is it not declared to the communicants, that they must do the work of repentance before they approach ? Is not the *Decalogue the doctrine of the whole Christian Church, which inculcates repentance* ? Is it not there said in the six commandments of the second table, thou shalt not do this and that evil, and not said, thou shalt do this and that good ? Hence ye may understand, that in proportion as any one shunneth evil, in the same proportion he loveth good, and that before this he doth not know either what good is, or what evil is.”

115. *The Second Memorable Relation* is as follows. An angel once said to me, “If thou desirest to see clearly the nature of faith and charity, and thereby what faith is when separate from charity, and what it is when conjoined with charity, I will give thee ocular demonstration of it.” I replied, “Shew it me :” and he said, “Instead of faith and charity, substitute light and heat, and thou wilt see clearly what I mean ; for faith in its essence is the truth of wisdom, and charity in its essence is the affection of love, and the truth of wisdom in heaven is light, and the affection of love in heaven is heat : the light and heat which the angels feel and enjoy, are nothing else : hence thou mayest see clearly what faith is when separate from charity, and what it is when conjoined with charity. Faith separate from charity is like the light in winter, and faith conjoined with charity is like the light in spring ; the light of winter, which is



light separate from heat, and in consequence thereof conjoined with cold, strips the trees of all their leaves, kills every green herb, makes the ground hard, and freezes the water; but the light in spring, which is light conjoined with heat, causes the trees to vegetate, first into leaves, then into blossoms, and lastly into fruits; it opens and softens the ground, whereby it yields grass, herbs, flowers, and fruits; and it also dissolves the ice, so that the waters flow from their fountains. Exactly similar is the case with faith and charity; faith separate from charity deadens all things, and faith conjoined with charity enlivens all things. The nature of such deadening and enlivening may be seen visibly in our spiritual world, because here faith is light, and charity heat; for where faith is conjoined with charity, there are paradisiacal gardens, flowery walks, and verdant groves, gay and delightful in proportion to such conjunction; but where faith is separate from charity, there doth not grow so much as a blade of grass, nor any green thing, except it be on thorns and briers." There were standing at a little distance from us some of the clergy, whom the angel called justifiers and sanctifiers of men by faith alone, and also arcanists, that is, dealers in mysteries: we related to them the same things concerning charity and faith, and likewise gave them ocular demonstration of the truth of our assertions; but when we asked them whether they believed it to be so, they turned their backs upon us, and said, "We did not hear you;" whereupon we raised our voices, and cried, "Hear us now then;" but immediately they stopped their ears with both hands, and exclaimed, "We will not to hear."



## CONCLUSION.

From *Jeremiah*, chap. vii. 2, 3, 4, 9, 10, 11.

*Stand in the gate of the house of Jehovah, and proclaim there this word: thus saith Jehovah of hosts the God of Israel: Amend your ways, and your works, trust ye not in lying words, saying, the temple of Jehovah, the temple of Jehovah, the temple of Jehovah is here (that is, the church): will ye steal, murder, commit adultery, and swear falsely, and after that come and stand before Me in this house, whereon My name is called, and say, we are deliverd, whilst ye do all these abominations? Is not this house become a den of robbers? Even I, behold, I have seen, saith Jehovah.*



## APPENDIX.

116. *THE Faith of the New Heaven and New Church, in its universal form*, is this: That the Lord from eternity, who is *Jehovah*, came into the world, that He might subdue the hells, and glorify His Humanity; that without this coming no mortal could have been saved; and that all will be saved who believe in Him.

It is called faith in it's universal form, because this is the universal of faith, and the universal of faith is what must enter into all and every particular part thereof. It is a universal of faith, that God is one in essence and person, in whom is a trinity, and that the Lord God the Saviour Jesus Christ is He. It is a universal of faith, that no mortal could have been saved, unless the Lord had come into the world. It is a universal of faith, that He came into the world to remove hell from man, which He effected by combats against it, and victories over it; whereby He subdued it, and reduced it to order, and under obedience to Himself. It is a universal of faith, that He came into the world to glorify the Humanity which He assumed in the world, that is, to unite it with the



Divinity of which it was begotten; thus having subdued hell, He keepeth it eternally in order and under obedience to Himself. Inasmuch as both these works [the subjugation of hell, and the glorification of His Humanity,] could only be effected by means of temptations admitted into His Humanity, even to the last, which was the passion of the cross, therefore He endured that also. These are the universals of faith concerning the Lord.

The universal of Christian faith on man's part is, that he should believe on the Lord, for by believing on Him he hath conjunction with Him, and by conjunction salvation. To believe on Him, is to have confidence that He will save; and because none can have such confidence but he who leadeth a good life, therefore this also is meant by believing on Him.

117. *The Faith of the New Heaven and New Church, in it's particular form*, is this: That Jehovah God is essential love and essential wisdom, or that He is essential good and essential truth; and that as to His divine truth, which is the Word, and which was God with God, He came down and assumed Humanity, for the purpose of restoring to order all things which were in heaven, and which were in hell, and which were in the church; inasmuch as at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and on earth the power of evil prevailed over the power of good; in consequence whereof a total destruction and damnation were at hand, and threatened every creature: this impending destruction and damnation Jehovah God removed by



His Humanity, which was divine truth, and thus He redeemed both angels and men; and afterwards He united in His Humanity, divine truth with divine good, and thus returned into His Divinity, in which He was from eternity, together with His glorified Humanity. This is signified by these words in John: "*The Word was with God, and God was the Word; and the Word became flesh,*" chap. i. 1, 14; and in another place, "*I went forth from the Father, and am come into the world; again I leave the world, and go to the Father,*" chap. xvi. 28. Hence it appears, that unless the Lord had come into the world, no one could have been saved. The case is similar at this day; wherefore unless the Lord come again into the world in Divine Truth, which is the Word, no person can be saved.

The particulars of faith on the part of man are these: I. That God is one, in whom is a divine trinity, and that the Lord God the Saviour Jesus Christ is that God. II. That a saving faith is to believe on Him. III. That evils ought to be shunned, because they are of the devil and from the devil. IV. That good actions ought to be done, because they are of God and from God. V. And that they should be done by man as of himself, nevertheless under this belief, that they are from the Lord operating in him and by him. The two first particulars have relation to faith; the two next to charity; and the last respecteth the conjunction of charity and faith, and thereby of the Lord and man.—Refer also to what has been said above, n. 44, on this subject.



THE THREE FOLLOWING MEMORABLE RELATIONS ARE  
TAKEN FROM THE APOCALYPSE REVEALED.

118. *First Memorable Relation.* While I was writing the Explication of the 20th Chapter of the Apocalypse, and meditating about the dragon, the beast, and the false prophet, a certain angelic spirit appeared before me, and asked what was the subject of my meditation. I answered, "Concerning the false prophet. Then he said, "I will lead thee to the place of the abode of those who are signified by the false prophet, and who are the same that are understood, in the 13th chapter of the Apocalypse, by the beast rising from the earth, which had two horns like a lamb, and spake like a dragon." I followed him, and lo! I saw a great multitude of people, and in the midst of them several persons of note and distinction in the church, who had taught, that man is saved only by faith in the merits of Christ, and that works are good and profitable, but not in regard to salvation, but that nevertheless they are to be recommended as agreeable to the Word, and as a means of keeping the laity, particularly the simple amongst them, in stricter obedience to the civil magistrate, and instigating them to the exercise of moral charity, as if from interior obligations arising from religion. Then one of them observing me, said, "Do you wish to see our place of worship, wherein is an image representative of our faith?" On which he conducted me to a building which was very magnificent, and lo! in the midst of it there was an image of a woman, clothed in a scarlet vest, and holding in her right hand a piece of gold coin, and in her left a chain of pearls: but both the image and the place of worship were the effect of phantasy; for thereby infernal spirits have the power to represent very magnificent objects, by closing the interiors of the mind, and opening only its exteriors. When I perceived, however, that all this was a mere trick and delusion, I prayed to the Lord, and



suddenly the interiors of my mind were opened, and then, I beheld, instead of the magnificent dome, a poor house, full of clefts and chinks from top to bottom, without any order or regularity about it; and I saw within the house, instead of the woman, a pendant image, with a head like a dragon, a body like a leopard, feet like a bear, and a mouth like a lion, in every respect as the beast rising out of the sea is described, Apoc. xiii. 2; moreover, instead of firm ground, there was nothing but a bog containing a multitude of frogs; and I was informed, that beneath the bog was a large hewn stone, under which the Word lay entirely concealed. On seeing these things, I said to the conjurer, "Is this your place of worship?" And he replied, "It is;" but suddenly, at that very instant, his interior sight was opened, whereby he saw the same appearances that I did; whereupon he cried out with a loud voice, "What and whence is all this?" And I said, "This is in consequence of light from heaven, which discovereth the quality of every form, and thus hath discovered the quality of your faith separate from the spiritual principle of charity." Then immediately an east wind blew, and carried away the place of worship, together with the image, and likewise dried up the bog, and thereby exposed the stone, under which lay the Word. After this a vernal warmth breathed from heaven, and lo! then in the same place there appeared a tabernacle, as to its outward form plain and simple; and the angels who were with me said, "Behold the tabernacle of Abraham, such as it was when the three angels came to him, and announced the future birth of Isaac; it appeareth indeed plain and simple to the eye, but nevertheless, in proportion to the influx of light from heaven, it becometh more and more magnificent." They were then permitted to open the heaven, which is the abode of the spiritual angels, who excel in wisdom; whereupon, by virtue of the influx of light from thence, the tabernacle appeared as a temple, resembling that at Jerusalem; and on looking into it, I saw the stone



in the floor, under which the Word was deposited, beset with precious stones, from which there issued forth bright rays, as of lightning, that shone upon the walls, and caused beautiful variegations of colours on certain cherubic forms that were sculptured thereon. As I was wondering at these prodigies, the angels said, "Thou shalt yet see something more surprising." Then they were permitted to open the third heaven, which is the abode of the celestial angels, who excel in love; and suddenly, by virtue of the influx of light from thence, the whole temple disappeared, and instead thereof was seen the Lord alone, standing on the stone below, which was the Word, in the same form and figure that He appeared in before John, Apoc. chap. i. But whereas a divine sanctity instantly filled the interiors of the angels' minds, whereby they felt a strong propensity to fall prostrate on their faces, suddenly the passage of light from the third heaven was closed by the Lord, and that from the second heaven opened again, in consequence whereof the former appearance of the temple returned, and also of the tabernacle, but this was in the temple. Hereby was illustrated the meaning of these words in the Apocalypse, chap. xxi. "*Behold, the tabernacle of God is with men, and He will dwell with them,*" verse 3; and also of these: "*I saw no temple in the New Jerusalem, for the Lord God Omnipotent and the Lamb are the temple of it,*" verse 22.

119. *The Second Memorable Relation from the Apocalypse Revealed.* Awaking on a time out of sleep, I fell into a profound meditation about God; and when I looked upwards, I saw in the heaven above me a most clear shining light in an oval form; and as I fixed my eyes attentively upon the light, it moved gradually from the center towards the circumference; and lo! then heaven was opened unto me, and I beheld magnificent scenes, and saw angels standing in the form of a circle, on the southern side of the opening, in conversation with each other; and because I earnestly desired to know what they were conversing about, it was permitted



me first to hear the sound of their voices, which was full of celestial love, and afterwards to distinguish their speech, which was full of wisdom flowing from that love. They conversed together concerning the *One God*, of *conjunction with Him*, and *salvation* thereby. The matter of their discourse was for the most part ineffable, there being no words in any natural language adapted to convey its meaning; but as I had oftentimes been in consort with angels in their heaven, and, being at such times in a similar state with them, was also in the use and understanding of their language, therefore I was now able to comprehend what they said, and to collect some particulars from their conversation, which may be intelligibly expressed in the words of natural language. They said that the *Divine Esse is One, the Same, the Real, (Ipsum,) and Indivisible*; that so also is the Divine Essence, inasmuch as the Divine Esse is the Divine Essence; and that so, likewise, is God, for the Divine Essence, which is also the Divine Esse, is God. This they illustrated by spiritual ideas, saying, that the Divine Esse cannot possibly belong to several, so as to be a Divine Esse in each of them, and yet remain One, the Same, the Real, and Indivisible; for on such a supposition, each would think from his own esse of and by himself; or should the thoughts of each be influenced at the same time from and by the rest, to agreement and unanimity, they would then be several unanimous Gods, and not one God; for unanimity, being the consent of several, and at the same time of each from and by himself, doth not comport with the unity of God, but implies plurality; they did not say, of Gods, because they could not, inasmuch as the light of heaven, which gave birth to their thought, and which conveyed their words, was in opposition to that expression. They added further, that when they meant to pronounce the word Gods, and each as a distinct person by Himself, the power of pronunciation was diverted immediately to utter one God, yea, the only God. Again, they proved that the Di-



vine Esse is the *Divine Esse in itself*, not from itself, because to be from itself supposes an Esse in itself from another; thus it supposes a God from a God, which is not possible: what is from God is not called God, but is called divine; for what is God from God; consequently what is God from God born from eternity; and what is God from God proceeding through a God born from eternity; but obscure words, that have no light in them from heaven? They said further, that the Divine Esse, which in itself is God, is *the Same*: not simply the Same, but infinitely the Same, that is, the Same from eternity to eternity; it is the Same in every place, and the Same with every one, and in every one; but that all variableness and changeableness is in the recipient, occasioned by the peculiar state and circumstances thereof. That the Divine Esse, which is God in Himself, is the *Real*,* they thus explained: God is the *Real*, because He is love itself, and wisdom itself, or, what is the same, because He is good itself, and truth itself, and of consequence life itself; which, unless they were real in God, could have no existence in heaven or in the world, inasmuch as there would be nothing in them that had relation to what is real; for all quality hath its quality from this condition of its existence, that there be a something real, from whence it is derived, and to which it hath relation as the cause of its peculiar quality: this Reality, which is the Divine Esse, is not in place, but with those and in those who are in place, according to its reception; inasmuch as neither place, nor progression from one place to another, is predicable of love and wisdom, or of goodness and truth, or of life derived thence, which are Reality in God, nay, Real God [or God Himself]; but such things exist in God without place, and

* The term *Ipsium*, here and elsewhere in this Memorable Relation translated *Real*, properly signifies *Itself*, being the same term which is so translated just below when used adjectively in connexion with the terms love and wisdom, good and truth: but as we cannot, consistently with the idiom of the English language, use the term *Itself*, or *the Itself*, absolutely, the word *Real* is substituted, as coming nearest to it in signification.



this is the foundation of the divine omnipresence; wherefore the Lord says, "*That He is in the midst of them, and that He is in them, and they in Him.*" But since He cannot be received by any creature such as He is in Himself, He appears such as He is in Himself as a sun above the angelic heavens, that which proceedeth thence as light being Himself as to wisdom, and that which proceedeth thence as heat being Himself as to love: yet He Himself is not that sun, but divine love and divine wisdom in their proximate emanation from Him, and round about Him, appear as a sun before the angels: Himself in the sun is a Man, *our Lord Jesus Christ*, both with respect to the All-begetting Divinity (*Divinum a Quo*), and with respect to the Divine Human; inasmuch as the Real Esse, which is love itself, and wisdom itself, was His soul from the Father, and thus divine life, which is life in itself; the case is otherwise with man, for in him the soul is not life, but a recipient of life: this the Lord also teacheth when He saith, "*I am the Way, the Truth, and the Life;*" and in another place, "*As the Father hath life in Himself, so hath He given to the Son to have life in Himself,*" John v. 26: life in Himself is God. They further added, that whosoever is under the influence of any spiritual light, may see plainly from what hath been said, that the Divine Esse, which is also the Divine Essence, being One, the Same, the Real, and of consequence Indivisible, cannot possibly exist in more than one; and that if it should be supposed to exist in more, manifest contradictions would follow upon such a supposition.

As I listened to this discourse, the angels perceived in my thought the common ideas respecting God entertained in the Christian church, of a trinity of persons in unity, and their unity in trinity; as also of the birth of the Son of God from eternity: whereupon they said to me, "What notions are these which thou entertainest? Are they not the offspring of natural light, wherewith our spiritual light hath no agreement? Unless therefore thou removest these ideas from thy



mind, we must shut heaven against thee and begone." But I replied, "Enter, I beseech you, more deeply into my thought, and possibly you will find it in agreement with your own." And they did so, and perceived, that by three persons I understood three proceeding divine attributes, which are *creation, redemption, and regeneration*, and that those attributes belong to one God; and that by the birth of the Son of God from eternity, I understood His birth foreseen from eternity, and provided in time. I then acquainted them, that I had received this my natural idea of a trinity and unity of persons, and of the birth of the Son of God from eternity, from the doctrine of faith in the church, that hath its name from Athanasius: and that that doctrine is right, if only instead of a trinity of persons is substituted therein a trinity of person, which solely exists in the *Lord Jesus Christ*; and if, instead of the birth of the Son of God from eternity, is understood His birth foreseen from eternity, and provided in time, because as to the Humanity which He assumed, He is expressly called the *Son of God*. Then the angels said, Well, well; and they desired me to declare upon their testimony, that whosoever doth not approach the real God of heaven and earth, cannot have entrance into heaven, inasmuch as heaven is heaven from that God only; and that *that God is Jesus Christ*, who is Jehovah Lord, from eternity Creator, in time Redeemer, and to eternity Regenerator; of consequence, who is at once Father, Son, and Holy Ghost; and that this is the gospel, which is to be preached. After this, the heavenly light, which I had before seen over the aperture, returned, and by degrees descended thence, and filled the interiors of my mind, and illuminated my ideas concerning the unity and trinity of God; and then I perceived, that the ideas which I had originally entertained about them, and which were merely natural, were separated, as chaff is separated from the wheat by winnowing, and that they were carried away, as by a wind, to the northern part of heaven, and there disappeared.



120. *The Third Memorable Relation, from the Apocalypse Revealed.* Inasmuch as the Lord hath favoured me with a sight of the wonderful things that are in the heavens, and under the heavens, it is therefore my duty, in the discharge of my commission, to relate what I have seen. There was shewn me a magnificent palace, with a temple in its inmost part, and in the midst of the temple was a table of gold, on which lay the Word, and two angels stood beside it. About the table were three rows of seats; the seats of the first row were covered with silk damask of a purple colour; the seats of the second row with silk damask of a blue colour; and the seats of the third row with white cloth. Below the roof, high above the table, there was seen a spreading curtain, which shone with precious stones, from whose lustre there issued forth a bright appearance as of a rainbow, when the firmament is clear and serene after a shower. Then suddenly there appeared a number of clergy sitting on the seats, all clothed in the garments of their sacerdotal office. On one side was a wardrobe, where stood an angel who had the care of it, and within lay splendid vestments in beautiful order. It was a *Council convened by the Lord*; and I heard a voice from heaven saying, *Deliberate*; but they said, on what? It was said, *Concerning the Lord the Saviour, and concerning the Holy Spirit.* But when they began to think on these subjects, they were without illustration; wherefore they made supplication, and immediately light issued down out of heaven, which first illuminated the hinder part of their heads, and afterwards their temples, and last of all their faces; and then they began their deliberation, and, as they were commanded, *First, concerning the Lord the Saviour.* The first proposition and matter of inquiry was, *who assumed the Humanity in the Virgin Mary?* And the angel standing at the table, on which the Word lay, read before them these words in Luke: “*The angel said unto Mary, Behold, thou shalt conceive in thy womb, and bring*



forth a Son, and shall call His name Jesus; He shall be great, and shall be called the Son of the Highest. And Mary said to the angel, How shall this be, seeing I know not a man? And the angel answering said, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, wherefore also that Holy Thing which shall be born of thee shall be called the Son of God," chap. i. 31, 32, 34, 35. Then he also read from the 20th to the 25th verse of the first chapter of Matthew, and when he came to the 25th verse, he uttered it with a loud voice. Besides these passages he read many more out of the Evangelists, as Matt. iii. 17, chap. xvii. 5. John xx. 31; and several other places, where the Lord as to His Humanity is called *the Son of God*, and where He, from His Humanity, calleth Jehovah *His Father*; and also out of the Prophets, where it is foretold that Jehovah Himself should come into the world; particularly these two passages in Isaiah: "*It shall be said in that day, lo! this is our God, whom we have expected, to deliver us; this is Jehovah, whom we have expected, let us exult and be glad in His salvation,*" Chap. xxv. 9: "*The voice of him that crieth in the desert, prepare ye the way of Jehovah, make strait in the wilderness a highway for our God: for the glory of Jehovah shall be revealed; and all flesh shall see it together; behold, the Lord Jehovah cometh in strength; He shall feed His flock like a shepherd,*" chap. xl. 3, 5, 10, 11. And the angel said, Inasmuch as Jehovah Himself came into the world, and assumed the Humanity, whereby He hath redeemed and saved men, therefore He is called by the prophets *the Saviour and the Redeemer*; and then he read before them the following passages: "*Surely God is in Thee, and there is no God beside; verily Thou art a God that hidest Thyself, O God of Israel the Saviour,*" Isaiah xlv. 14, 15: "*Am not I Jehovah? and there is no God else beside Me; a just God, and there is no Saviour beside Me,*" Chap. xlv. 21: "*I am Jehovah, and beside Me there*



is no Saviour," Chap. xliii. 11: "*I am Jehovah thy God, and thou shalt acknowledge no God beside Me, and there is no Saviour beside Me,*" Hosea xiii. 4: "*That all flesh may know, that I Jehovah am thy Saviour and thy Redeemer,*" Isaiah xlix. 26. Chap. lx. 16: "*As for our Redeemer, Jehovah of Hosts is His name,*" Chap. xlvii. 4. "*Their Redeemer, the strong Jehovah of Hosts is His name,*" Jeremiah l. 34: "*Jehovah is my Rock and my Redeemer,*" Psalm xix. 14: "*Thus saith Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God,*" Isaiah xlviii. 17, chap. xliii. 14, chap. xlix. 7, chap. liv. 8: "*Thou Jehovah art our Father; our Redeemer from the age is Thy name,*" chap. lxiii. 16: "*Thus saith Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone by Myself,*" Isaiah xlv. 24: "*Thus saith Jehovah the King of Israel, and His Redeemer Jehovah of Hosts, I am the First and the Last, and beside Me there is no God,*" chap. xlv. 6: "*Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called,*" chap. liv. 5: "*Behold the days shall come, when I will raise unto David a righteous branch, who shall reign a King, and this is His name, Jehovah our Righteousness,*" Jerem. xxiii. 5, 6: chap. xxxiii. 15, 16: "*In that day Jehovah shall be King over all the earth; in that day there shall be one Jehovah, and His name one,*" Zech. xiv. 9. From all these passages collected, they that sat on the seats were unanimously confirmed in this opinion, viz. that Jehovah Himself assumed the Humanity, for the purpose of redeeming and saving mankind. But instantly a voice was heard from some Roman Catholics, who had hid themselves behind the altar, saying, How can Jehovah the Father become a man? Is He not the Creator of the universe? And one of those who sat on the second row of seats turned himself towards the voice, and said, Who was it then? And he who had been concealed behind the altar,



standing then near the altar, replied, *The Son from eternity* : but answer was returned, Is not the Son from eternity, according to your own confession, also the Creator of the universe ? And what is a Son, or a God, born from eternity ? And how is it possible for the Divine Essence, which is one and indivisible, to be separated, so that one part can descend, without the whole ? *The second matter of inquiry concerning the Lord was*, whether or no, according to this reasoning, the Father and He are one, as the soul and the body are one ? And they said, that this must follow of consequence, inasmuch as the soul is from the Father. Then one of those, who sat on the third row of seats, read out of the Confession of Faith, called the Athanasian Creed, the following passage : “ *Although our Lord Jesus Christ, the Son of God, is God and Man, yet He is not two, but one Christ ; yea, He is in every respect one, being one person ; for as the soul and body make one man, so God and Man are one Christ.* ” He added, that this faith is received throughout the whole Christian world, even by the Roman Catholics. Then they said, what need have we of further proof ? God the Father and He are one, as the soul and body are one ; and since this is the case, we perceive that the Humanity of the Lord is Divine, because it is the Humanity of Jehovah ; likewise that the Lord ought to be approached as to His Divine Humanity ; and that thus and in no other possible way can access be had to the Divinity which is called the Father. This conclusion of theirs the angel confirmed by several passages out of the Word ; amongst which were these : in Isaiah : “ *Unto us a Child is born, unto us a Son is given, whose name shall be, Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace,* ” chap. ix. 5 : again : “ *Abraham knoweth us not, and Israel doth not acknowledge us, Thou Jehovah art our Father, our Redeemer, from the age is Thy name,* ” chap. lxiii. 16 : and in John : “ *Jesus said, he that believeth on Me, believeth on Him that sent Me,*



and he that seeth *Me*, seeth *Him that sent Me*," John xii. 44, 45: "*Philip said unto Jesus, shew us the Father; Jesus saith unto him, he that seeth Me, seeth the Father; how then sayest thou, shew us the Father; believest thou not that I am in the Father, and the Father in Me; believe Me that I am in the Father, and the Father in Me*," John xiv. 8, 9: "*Jesus said, I and the Father are one*," chap. x. 30: and again: "*All things that the Father hath are Mine, and all Mine are the Father's*," chap. xvi. 15, chap. xvii. 10: lastly: "*Jesus said, I am the way, the truth, and the life, no one cometh to the Father but by Me*," chap. xvi. 6. When the angel had ended, they all declared with one mouth and one heart, that the Humanity of the Lord is Divine, and that this ought to be approached in order to come at the Father; inasmuch as Jehovah God, who is the Lord from eternity, by the Humanity sent Himself into the world, and made Himself visible to mankind, and thereby gave them access unto Him. In like manner He made Himself visible to men of old time, in a human form, and so gave them access unto Him; but then it was by means of an angel.

After this they proceeded to deliberate about *the Holy Spirit*; and previous thereto, they laid open the idea generally received concerning *God the Father, the Son, and the Holy Spirit*, which is, that God the Father is seated on high, with the Son at His right-hand, and that by them is sent forth the Holy Spirit, to enlighten and instruct mankind. But instantly a voice was heard from heaven, saying, we cannot endure an idea formed on such a conception; who doth not know, that Jehovah God is omnipresent? And whosoever knoweth and acknowledgeth this truth, must also acknowledge, that it is He who enlighteneth and instructeth; and that there is not a mediating God distinct from Him; much less is there a third God distinct from two others, as one person is distinct from another person; wherefore let the former idea, which is vain



and frivolous, be removed, and let this, which is just and right, be received, and then you will see clearly. But immediately a voice was heard again from the Roman Catholics, who had concealed themselves behind the altar of the temple, saying, what then is the *Holy Spirit*, mentioned in the writings of the Evangelists, and Paul, by whom so many learned men among the clergy, and particularly of our church, profess themselves to be guided? What person in Christendom at this day denieth the Holy Spirit, and His operations? Upon this one who sat on the second row of seats, turned towards the altar, and said, ye insist that the Holy Spirit is a distinct person of Himself, and a distinct God of Himself; but what is a person coming forth and proceeding from a person, except the operation which cometh forth and proceedeth? One person cannot come forth and proceed from another, by another, but operation can; or what is a God coming forth and proceeding from a God, but the Divine Principle which cometh forth and proceedeth? One God cannot come forth and proceed from another, by another, but what is Divine may come forth and proceed from one God. Is not the Divine Essence one and indivisible, and inasmuch as the Divine Essence or the Divine Esse is God, is not God therefore one and indivisible? On hearing these words, they that sat on the seats unanimously agreed in this conclusion, that the Holy Spirit is not a distinct person of Himself, consequently not a distinct God of Himself; but that by the Holy Spirit is meant the Divine Sanctity coming forth and proceeding from the one only omnipresent God, who is the Lord. To this the angels, who stood at the golden table, whereon the Word was placed, said, *Well*; it is not written in any part of the Old Testament, that the prophets spake the Word from the Holy Spirit, but from Jehovah the Lord; and wherever the Holy Spirit is mentioned in the New Testament, it signifies the Divine Pro-



ceeding, which is the Divine Principle that enlighteneth, instructeth, vivifieth, reformeth, and regenerateth. After this came on another subject of inquiry, respecting the *Holy Spirit*, viz. From whom proceedeth the Divine Principle which is called the Holy Spirit; whether from the Divine which is called the Father, or from the Divine Human which is called the Son? And whilst they were engaged in this inquiry; there shone a light from heaven, whereby they saw, that the Divine Sanctity, which is signified by the Holy Spirit, proceeds from the Divine in the Lord by His glorified Humanity, which is the Divine Humanity, comparatively as all activity proceeds from the soul by the body with man. This the angel who stood at the table confirmed by the following passages: "*He, whom the Father hath sent, speaketh the words of God; He hath not given the Spirit by measure unto Him; the Father loveth the Son, and hath given all things into His hand,*" John iii. 34, 35: "*There shall come forth a rod out of the stem of Jesse, the Spirit of Jehovah shall rest upon Him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might,*" Isaiah xi. 1, 2: "*That the Spirit of Jehorah was put upon Him, and was in Him,*" chap. xlii. 1, chap. lix. 19, 21, chap. lxi. 1. Luke iv. 18: "*When the Holy Spirit shall come, whom I will send unto you from the Father,*" John xv. 26: "*He shall glorify Me, for He shall receive of Mine, and shall shew it unto you; all things that the Father hath are Mine, wherefore I said, that He shall receive of Mine, and shall shew it unto you,*" John xvi. 14, 15: "*If I go away, I will send the Comforter unto you,*" John xvi. 7: "*The Comforter is the Holy Spirit,*" John xiv. 26: "*The Holy Spirit was not yet, because Jesus was not yet glorified,*" John vii. 39: but after His glorification, "*Jesus breathed on His disciples, and said, Receive ye the Holy Spirit,*" John xx. 22: and in the Apocalypse: "*Who shall not glorify Thy name, O Lord, because Thou Alone art Holy,*" chap. xv. 4. Inasmuch as the Divine Operation of the Lord, by virtue His divine om-



nipresence, is signified by the Holy Spirit, therefore when the Lord spake to His disciples concerning the Holy Spirit, whom He would send from God the Father, He also said, "*I will not leave you comfortless, I go away and come again unto you; and in that day ye shall know, that I am in My Father, and ye in Me, and I in you,*" John xiv. 18, 20, 23; and just before His departure out of the world He said, "*Lo! I am with you all the days, even to the consummation of the age,*" Matt. xxviii. 20. Having read these words in their presence, the angels said, From these, and many other passages in the Word, it is evident, that the Divine Principle which is called the Holy Spirit, proceedeth from the Divine in the Lord by His Divine Human. Whereupon they that sat on the seats all exclaimed *This is Divine Truth.*

Lastly, this decree was passed: That from what hath been deliberated in this council, we clearly see, and of consequence acknowledge as holy truth, that in the Lord God the Saviour Jesus Christ there is a Divine Trinity, consisting of the All-begetting Divinity which is called Father, the Divine Humanity which is the Son, and the Divine Proceeding which is the Holy Spirit: then they lifted up their voices together, saying, "*In Jesus Christ dwelleth all the fulness of the Divinity bodily,*" Col. ii. 9. Thus there is One God in the church.

When these conclusions were determined in that magnificent council, they rose up to depart; and the angel, the keeper of the wardrobe, presented to each of them who sat on the seats, splendid garments, interwoven here and there with threads of gold, and said, Receive ye these *wedding garments.* And they were conducted in a glorious manner to the New Christian Heaven, with which the church of the Lord on earth, which is the New Jerusalem, will be in conjunction.



## ZECHARIAH, Chap. xiv. ver. 7, 8, 9.

*It shall be one day which is known to Jehovah, not day nor night, for about evening-time it shall be light. It shall come to pass in that day, living waters shall go out from Jerusalem: and Jehovah shall be King over all the earth: in that day there shall be One Jehovah, and His name One.*

END.



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## PREFACE.

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**T**HIS CORONIS or APPENDIX to the TRUE CHRISTIAN RELIGION having been left by the Author in the defective state, in which it now appears, or if completed by him, the remaining sheets having been lost or destroyed through the negligence of those, into whose hands his papers and other effects fell; the Translator has taken the liberty to present to the reader a view of the different *Lemmata*, heads, or chapters, which from the title-page, &c. appear necessary to complete the work. These additional heads will be found at the end of this APPENDIX, beginning at page 132, some of which are given in the Author's own words, and the remainder supplied by the Translator, who, if he has not therein satisfied the expectations of the reader, humbly hopes he has done no material injury to the cause of the New Church, by his endeavours to render this little volume more complete.



It is to be regretted, that we are not in possession of the detail and full illustration of the various subjects announced under their respective heads, more especially of those which relate to the rise, progress, and perfection of the New and True Christian Church, in the prosperity and success of which every member of the New Jerusalem, every worshipper of JESUS CHRIST as the Only God of heaven and earth, must feel the most lively interest. But if we cannot travel with our noble Author through all the avenues and flowery paths, which lead to the celestial city ; if we cannot accompany him, while he takes an ample and enlarged view of the grand preparations which are making for the holy nuptials of the Bride the future Wife of the Lamb ; (Apoc. xix. 7 to 9 ; chap. xxi. 2, 9, 10 ; chap. xxii. 17 ; ) or if for the present it cannot enter into our hearts to conceive what is fully intended by the *coming of the Lord to his New Church*, and what by his *divine auspices therein to eternity* ; yet thus much we may gather from the mere annunciation of the title, compared with the abundant information to be derived from the work itself, from the Word, and from the numerous writings in support of the New Jerusalem :

I. That four churches have existed on this earth since the creation of the world, called the Adamic or Most  
Ancient



Ancient Church, the Noahitic or Ancient Church, the Jewish or Israelitish Church, and the Christian Church.

II. That these churches have regularly succeeded each other, and passed through their respective periods and consummation.

III. That although every church has continued its external forms of worship long after its consummation or end, and consequently long after the commencement and establishment of another, still the old and the new churches have ever *distinctly* succeeded each other; the latter always proclaiming new principles of worship, derived from a new revelation, and always superseding the superstitious, hypocritical, and idolatrous forms and practices, which their immediate predecessors had fallen into, in consequence of a general, if not an universal, abuse and perversion of a prior revelation.

*Note.* In proof of the last proposition, it may be observed, that the Hivites and Hittites, who dwelt in the land of Canaan at the time of Jacob, and consequently long after the consummation or end of the Most Ancient Church, were nevertheless the remains of that church, as appears from *ARCANA CŒLESTIA*, n. 4447, 4454. Again, when the children of Israel came into the land of  
Canaan,



Canaan, the various nations, whom they found there, were still immersed in the idolatries of the Ancient Church, and continued the formalities of their superstitious worship, long after it had been proscribed by the publication of the Mosaic law, and superseded by the Jewish theocracy. And even now among the various and widely scattered nations of the east and south many traces of the same ancient superstition and idolatry are still to be found. So again from the first establishment of christianity down to the present day, a period of 1800 years, the external appearance of the Jewish and Israelitish Church has been continued without interruption: yet who would conclude from that circumstance, either that the Jewish Church had not been consummated, or that the two dispensations of Judaism and Christianity were not totally distinct from each other? The truth therefore of the proposition remains incontrovertible, that a new church, which immediately succeeds any former church, at the same time supersedes it, notwithstanding the external ceremonies and formalities, which may continue unchanged for many ages.

IV. That the fourth Church, called the Christian Church, was fully consummated and spiritually condemned in the year 1757; and that since that era, every act of  
worship,



worship, every national solemnity, whether of fasting or feasting, of humiliation or thanksgiving, in short, all the rites, ceremonies, and usages of an apparently pious and religious nature, which have been performed by that church, *as a church*, whether in Rome or Geneva, in Paris or London, have been, and will continue to be, no other than so many steps or stages of it's utter *desolation* and *devastation*; the name and sound of christianity remaining, long after the spirit and essence of it has been lost.

V. That a fifth Church, called the New and True Christian Church, or the New Jerusalem, has already succeeded to the former; that in like manner it now supersedes the external, superstitious institutions of the christian religion, improperly so called; and that in due time it will be the crown of all preceding churches.

VI. That this New Church is now silently establishing in various parts of the globe; that during the first years after it's commencement DIVINE MEANS insensibly or imperceptibly operated to produce it's gradual but infallible reception among men; that the same DIVINE HAND has of late years visibly, sensibly, and most evidently been preparing the way for a new state of things in society, by  
the



the subversion and removal of many of those ecclesiastical establishments, the spirit and teeth of which are in direct opposition to the freedom of the human mind, more especially in regard to subjects of a spiritual or theological description ; that at this very moment the DIVINE AGENCY is still exhibiting to the world changes, which cannot fail to be contemplated with astonishment, and at the same time with gratitude to the ALL-WISE DISPOSER of events, by all those who know how to appreciate them rightly ; and that most probably in some future day, not far distant, such further ameliorations and improvements will take place in the civil and religious institutions of Europe, as will give greater facilities to the rejection of erroneous principles, and to the propagation and more general reception of the New and True Christian Religion.

VII. That after the various obstacles and impediments, which a new dispensation has in it's infancy to contend with, have been removed, and when the New Church, meant by the New Jerusalem in the Apocalypse, has attained to such a state of maturity and perfection, as justly to entitle her to the appellation of a *Bride prepared and adorned for her Husband*, then may she look with confidence in a more especial manner for the Lord her *Bridegroom and Husband*, whose coming will be hailed by



by her as the pledge of an auspicious day, and whose divine favour and protection will continue with her to eternity.

VIII. That the New Church will gradually advance, by means of instruction and rational perception, without the aid of miracles, from it's present state of infancy and relative weakness, to higher states of perfection, maturity, and strength, in which it will continue to flourish from age to age, through all future generations, without being subject, as former churches have been, to vastation, desolation, and consummation.

IX. That the great work or mystery of general redemption consists in three distinct things, viz. 1. The Last Judgment, which is a separation of the evil from the good, in the spiritual world, on the destruction or consummation of a church. 2. A New Heaven and a New Hell from among those who either internally or externally had formed the late church, from the time of it's first establishment to it's period or end ; whereby the separation of the good from the evil is more distinctly and completely effected. 3. The revelation of truths from the New Heaven, and the consequent raising up and establishment of a New Church upon the earth ; whereby the



good are still further separated from the evil, and the divine purpose of salvation, which is eternal and incessant, is more effectually promoted.

X. That individual or particular redemption arises out of, and is similar to, general redemption ; being that capacity, which is given to every man coming into the world, whereby he may be regenerated, and consequently saved ; that with the regenerate evils are first of all separated from goods, which resembles in miniature a judgment ; that afterwards goods are collected together, and arranged into an heavenly form, which may therefore be said to resemble a new heaven ; and that lastly a new external is produced from this internal, both of which taken together constitute what may be called the church in man.

XI. That therefore all are redeemed, inasmuch as all, who reject the falses of the Old Church, and embrace the truths of the New Church, may be regenerated ; but that nevertheless the regenerate alone are, properly speaking, the redeemed.

XII. That the goal or end of redemption, and the palm of the redeemed, is spiritual peace, and the happiness of eternal life.

Such



Such are the important subjects, which naturally open to our view, on perusing the following sheets, and comparing them with other works of the same Author, particularly with that entitled TRUE CHRISTIAN RELIGION, to which they are intended to serve as a CORONIS, SUPPLEMENT, or APPENDIX. Their truth is also confirmed by the passing events of the present day ; and no doubt can be entertained, but every age will bring us nearer and nearer to the full accomplishment of all those prophetic declarations in the Word, which so plainly and pointedly announce that glorious state of the New Jerusalem, wherein *former things shall be done away, and all things shall become new*, Apoc. xxi. 4, 5 ; when *the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days*, Isa. xxx. 26 ; yea when *the holy city shall have no need of the sun, neither of the moon, to shine in it, but the glory of God shall lighten it, and the Lamb himself* (i. e. the Lord as to his divine human) *shall be the light thereof*, Apoc. xxi. 23.

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For the sake of those, who may wish to be furnished with a GLOSSARY, or concise explanation of various terms and phrases peculiar to the new system of theology contained in the New Jerusalem writings, and of the names



used in the ancient mythology, which occur in the following CORONIS, the Translator has deemed it useful to prefix such illustration, arranged in alphabetical order, which may be either perused by the reader previous to his entering upon the work itself, or at any time consulted by him, as occasion may require.

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N. B. In the course of translating this little volume, upwards of *two hundred* literal and verbal errata have been discovered in the printed Original, and corrected.

ROBERT HINDMARSH.

*Manchester, June 19th, 1811.*

A GLOS-



## A GLOSSARY,

*Or EXPLANATION of certain WORDS and NAMES, which  
occur in the following CORONIS.*

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**ACHERON**, (n. 38.) in the Greek mythology, was a river of hell, which first received the souls of the dead. The word denotes *want of joy, sadness, &c.*

**ADONAI**, (n. 49, 51, 56, 59, 59½, 60.) signifies my Lord, being sometimes used alone, and sometimes in conjunction with the word **JEHOVIH**, thus, **ADONAI JEHOVIH**, or **LORD JEHOVIH**, meaning the Lord about to come into the world ; in which case the latter is written with an *i*, [*Jehovih*,] instead of an *a*, [*Jehovah*,] to denote the divine omnipotence of the Lord, which would then be exerted. The word in the original is derived from another, which literally signifies a *basis, support, foundation, or footstool* ; and therefore may well be supposed to refer to the assumption of humanity even in it's *ultimate form*, because by virtue of the omnipotence of his divine humanity the Lord *upholds and supports* both heaven and the church.

APOCA-



**APOCALYPSE**, (n. 2, 3, &c.) the name of the last book of the New Testament, usually called the *Revelation*. The term denotes a laying open of hidden things or mysteries.

**AURA**, (n. 17.) a pure air, exhalation, or spirit; used by the Author to denote the first, the purest, and the most active element in the great atmosphere of the world; *ether* being the second in purity and activity, and common *air* the third or last.

**AUSPICES**, (title-page, n. 14, 15, 16.) originally and anciently denoted signs or tokens of the success or events of things about to be undertaken, which were collected from the flying of birds, and announced by soothsayers or diviners to those who consulted them. The term is generally used to denote good fortune, prosperity, and happiness; also the guidance, government, authority, and good-pleasure of any one. Hence in the following little volume the *divine auspices* of the Lord may be understood as implying his divine favour and protection.

**BASILISK**, (n. 40.) a particular kind of serpent, so called either on account of a white mark on it's head resembling a crown or diadem, (the term *basilisk* in Greek signifying a *royal serpent*,) or because other serpents shun it, as if conscious of it's superiority.

**CERBERUS**, (n. 40.) a three-headed dog, that keeps the gates of hell, according to the heathen mythology.  
The



The name signifies a *devourer of flesh*, and is supposed by the interpreters of mythology to allude to the earth, which in process of time devours or consumes the dead bodies committed to it.

CONFEDERATION, (n. 46, 49, 50.) an entering into a covenant ; a solemn agreement between two parties.

CONFRACTION, (n. 56, 59.) a breaking, bruising, or dashing in pieces. The term is used in common with *vastation*, *desolation*, and *consummation*, to denote the decline and end of a church ; but each with a difference of signification, according to it's respective derivation and application.

CONSUMMATION, (n. 1, 5, 6, &c.) the full end or conclusion of the church, when it's goods and truths are destroyed by evils of life and falses of doctrine. This state is frequently called the *consummation of the age* ; the four churches, which have existed on this earth since the creation of the world, being described in the Word by four ages, viz. the golden, the silver, the copper, and the iron age.

CORONIS, (title-page, &c.) literally the top ornament of a pillar or building, called also the *cornice* ; and hence used to denote the end or completion of a work, and at the same time a Supplement, Conclusion, or Appendix to a book.

CYCLOPS, (n. 38.) an ancient gigantic people inhabiting the



the isle of Sicily, said to have but one eye, and that a circular one in the middle of their forehead (agreeably to the signification of the word in the original Greek); the chief of whom, as sons of Neptune and Amphitrite, were represented by the poets to be Vulcan's assistants in forging the thunderbolts of Jupiter. The whole story of this people, as related in the fables of the mythologists, seems to be an allusion, taken from the climate, soil, and subterraneous operations of nature in that country, and applied to moral and even to spiritual subjects.

**DAVUS**, (n. 54.) an artful, busy servant, (mentioned by Terence, Horace, and other Latin poets,) who was in the habit of listening to the discourses of his superiors, and then setting himself up for a wise man, although he was an arrant fool.

**DEFIGURATION**, (n. 43.) a spoiling or marring the form or figure of any thing.

**FULNESS** in the church, (n. 9.) denotes it's last state, wherein all the preceding changes, which it has undergone, find their ultimate termination, and produce it's consummation. Every particular state has it's beginning, it's progression, and it's end, answering to the successive times of the day, and seasons of the year, as morning, mid-day, evening, and night; also spring, summer, autumn, and winter: and when the church, by passing through it's successive changes and progressions from first to last, has arrived at it's complete



complete consummation or end, then it is said that the state is *full*, or that there is *fulness* in the church.

IMBUE, (n. 7.) when applied to natural substances, denotes to soak, steep, moisten, anoint, tinge, or imbibe; and when applied to moral and spiritual things, it signifies to season or enrich the mind with virtuous principles, and to fix or incorporate them by habit and exercise.

LEMMA, (n. 2, 23, &c.) the argument, subject, or matter of discourse; an assumption, proposition, or title; and hence used as a chapter, head, or section of a book.

LERNEAN HYDRÆ, (n. 38.) many-headed water-serpents, so called from the lake *Lerna* in Peloponnesus, where Hercules is said to have slain the many-headed *Hydra*, although when one head was cut off, two grew up in its place. The fable, when explained according to correspondences, evidently implies, that the deceitful and wicked contrivances of infernal spirits, represented by serpents, avail nothing against those who are under the protection of divine truth, or the divine omnipotence, although amongst themselves, and others like themselves, their malicious propensities are ever active, and at all times ready to break out into open violence and outrage.

LUMEN, (n. 51, 54, 59.) denotes light, but such light as is intermixed with some degree of obscurity, as the  
c light



light of a candle, burning coals, &c. which is considerably diminished by the smoke attending them. The term *lumen* also denotes a reflected or imperfect light, like that of the moon and other planets : whereas the term *lux* is used to denote pure and perfect light, or splendor itself, like that of the sun. In agreement with this definition, when the Word and the New Jerusalem writings apply natural terms to subjects of a spiritual and intellectual order, they are careful to distinguish between the bright perception of *genuine truth*, which the celestial man enjoys, and the obscure apprehensions of *apparent truth*, peculiar to the natural man, or to the man whose ideas of spiritual things are but little elevated above the world and the body. To the former they give the name of *light*, but the latter they call *lumen*.

MICHAEL, (n. 32.) is not the name of any particular angel in heaven, but is, like other names of angels mentioned in the Word, used to denote some function, ministry, office, or doctrine, in which the angelic societies are engaged, or with which they are most delighted. Thus *Michael* denotes that ministry, which they exercise, who teach and confirm from the Word, that the Lord is the God of heaven and earth, that the Father and he are one, as the soul and body are one, and that man ought to live according to the precepts of the decalogue. Hence *Michael* is called a prince in Daniel, because the doctrine signified by him is a primary doctrine in the church ; and hence *Michael* and his angels are said to have fought with the dragon and his



his angels, and to have overcome them ; by which is signified, that the heavenly doctrines of the New Church, or New Jerusalem, concerning the Divine Human of the Lord, will over-rule, confound, and dissipate the false doctrines of the Old Church on the same subject.—By *Gabriel* is understood that ministry, which they exercise, who teach from the Word, that Jehovah came into the world, and that the Human, which he there assumed, is the Son of God, and Divine : hence the angel, who announced this to Mary, is called *Gabriel*, Luke i. 19, 26 to 35. In the supreme sense by both names is signified the Lord alone, because he is the Word or divine truth itself, thus the all of doctrine, and the all of life.

ŒDIPUS, (n. 54.) son of *Laius*, king of Thebes, was given while an infant to a shepherd to be slain, because the Oracle of Apollo had declared that he would one day kill his father. But the shepherd, being unwilling to put the child to death, left him where he thought he would die with hunger. By chance an herdsman of the king of Corinth found him, and presented him to the queen, who brought him up as her own son. When he was grown up, he went to seek his father, and in a scuffle occasioned by a mutiny, he unwittingly killed his father, as the Oracle had foretold. *Creon* then succeeded as king of Thebes ; but he was much annoyed by the monster *Sphinx*, which kept near that city, and destroyed many passengers who came that way, because they could not expound the riddle which she proposed. On consulting the Oracle, Apollo declared



declared there would be no end of the mischief, till some one had expounded the riddle, which was as follows: *What creature is that, which in the morning goeth with four feet, and at noon with two, and at night with three?* All that could not answer this question, were destroyed by the *Sphinx*. Whereupon *Creon* the king made a proclamation over Greece, that if any man could expound the riddle, he should have his sister *Jocasta* to wife, and he himself would resign the kingdom in his favour. Of the many who attempted the solution, none succeeded, till *Ædipus* undertook it, who explained it by saying, that it was a man, who in his infancy went on all four, viz. on his hands and feet; in his middle age on two legs; and when he is old, on three, that is, by using a staff. On which exposition the *Sphinx* was so grieved, that she destroyed herself, and *Ædipus* was advanced to the kingdom of Thebes, as a reward for his wisdom.

**PALM** of the redeemed, (see preface, p. x.) a token of victory, excellence, or superiority, which may be considered as the high reward and prize of the redeemed, being so translated in n. 21 of this treatise. On occasions of victory obtained over enemies, or other remarkable occurrences of pre-eminence and distinction, the ancients were in the habits of giving and wearing palms, or of bearing branches of the palm-tree in their hands. See John xii. 12, 13. Apoc. vii. 9. Psalm xcii. 12.

**PEGASUS**, (n. 54.) in the heathen mythology, was a wing-  
ed



*ed horse*, so called from the circumstance of it's being born or produced near *fountains*, as the name imports in the original. It is also said to have opened a fountain of water by striking a rock with it's hoof, and to have fled up to heaven, where it became a constellation. The design of the fable is to point out the rise and growth of the human understanding; for a fountain of water denotes truth, which at first is apprehended as mere science; a horse denotes the understanding; it's hoof denotes the basis on which science is built, namely experimental knowledge; and when the understanding is elevated above sensual and terrestrial things, and is capable of contemplating subjects of a higher nature, viz. such as are intellectual and spiritual, it is then said to have acquired wings, and to fly up to heaven, the abode of pure intelligence.

PLUTO, (n. 40.) the god of hell, or of the lower parts of the earth. He was also called *Dis*, a contraction of *Dives*, which bears the same signification in Latin, as *Pluto* does in Greek, viz. *wealthy* or *rich*, possibly because riches are procured from the bowels of the earth.

PRIAPUS, (n. 57.) an obscene deity of the heathens, supposed to be the son of Venus and Bacchus, and to preside over vineyards and gardens. Hence the name was applied to denote such persons as were too much given to women, and who indulged to excess in the pleasures of sensuality.

PYTHONS,



**PYTHONS**, (n. 43, 45, 57.) among the ancients, were persons possessed with a familiar or prophesying spirit, who on being consulted with respect to future events, gave their answers in ambiguous terms, which yet were received as oracles. The Oracle of Apollo at Delphos was famous among the Grecians, and continued in high repute until the coming of the Lord, when it was silenced by the removal of those spirits in the world of spirits, who acted as familiars to the *Pythons* and *Pythonesses*, and by an abuse of correspondences enabled them to deceive mankind, and to betray them into the worship of devils.—**PYTHON** was also the name of a serpent, which Apollo shot to death, in memory of which the *Pythian Games* were instituted. The word is Greek, and may be considered as taking its derivation either from a word which signifies *putrefaction* or *corruption*, the ancients supposing that serpents were produced from the corrupted slime or matter of the earth; or from a word which signifies to *interrogate*, *hear*, and *understand*. If from the former, then the term *Python* involves the character of those diviners and false prophets as formed of craft, subtlety, and deceit, very properly represented by serpents: but if derived from the latter, in such case the allusion must be to the practice of consulting them, when they were first interrogated, in order to their being heard and understood.

**RECESSION**, (n. 57.) a withdrawing, retreating, going back, or departure.

**SATAN,**



SATAN, (n. 32.) is distinguished from *Devil*, as *falses* are distinguished from *evils*: hence a *satan* is one principled in *falses*, and a *devil* is one principled in *evils*.

SATYRS, (n. 57.) a kind of demi-gods amongst the ancient heathens, half men, and half beasts, having horns and hairy bodies, with goats' feet and whisking tails; supposed to preside over woods and forests.

SEA SUPH, (n. 34, 41.) usually translated *red sea*, (possibly because the weeds growing therein, or the water itself, had a reddish appearance,) properly denotes a sea abounding with weeds and rushes, which grow near the edges or borders, and in the spiritual sense signifies *falses*. The word *Suph* in Hebrew also signifies to fail, to cease, to be consumed, ended, or destroyed: hence by the drowning of Pharaoh and the Egyptians in the *sea Suph*, Exod. xiv. is understood the destruction of those, who infest the church by *falses*.

SOLITUDE, (n. 27, 56, 59, 60.) a lonely place, or wilderness, where no one dwells; in reference to the church, used to denote the want or destruction of good, as *desert* denotes the want or destruction of truth.

STENTORIAN, (n. 38.) is a term derived from *Stentor*, a Greek, mentioned by Homer, who was in the Grecian army at the siege of Troy, and who is reported to have had a voice as loud as fifty men.



**STYX**, (n. 38.) feigned by the poets to be a river of hell ; the word in the original signifying *hatred* and *horrible fear*.

**TARTARUS**, (n. 37.) a name given by the ancient poets to a deep place in hell, or to hell itself ; being derived from a Greek word, which signifies *tumult*, *commotion*, and *terror*, terms characteristic of the state of it's inhabitants.

**TRANSFIGURATION**, (n. 43.) a change from one shape, form, or figure, to another.

**VOLUNTARY**, (n. 31.) having relation to the *will* of man, as *intellectual* has to the *understanding*.

**WASTE**, (n. 56, 59.) desolate, uninhabited, spoiled, plundered, destroyed ; used in the same sense as *vastation*.

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**THE CORONIS,**  
OR  
**APPENDIX,**  
TO THE  
**TRUE CHRISTIAN RELIGION.**

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1. **I**N the last chapter of the work entitled, **TRUE CHRISTIAN RELIGION**, the three following subjects were treated of, namely, the **CONSUMMATION OF THE AGE**, the **COMING OF THE LORD**, and a **NEW CHURCH**. The reason why a continuation of those subjects is now given, is because no one hath heretofore known, what is meant by the consummation of the age, why the second advent of the Lord should take place, nor that a New Church must be raised up; and yet these three subjects are treated of as well in the Prophetic Word, as in the Apostolic, and fully so in the Apocalypse. That those three subjects are treated of in the Prophetic Word of the Old Testament, was evident to me, whilst it was given to unfold it by the spiritual sense: that they are in like manner pointed at in the Prophetic Part of the New Testament, called the Apocalypse, and also in the Evangelic and Apostolic Word, will plainly appear from the following pages. Hence it follows, that without knowledge obtained concerning the



consummation of the age, the second advent of the Lord, and the New Church, the Word is as it were closed ; nor can any thing else but knowledges open it, for these are like keys which open the gate and introduce. When this is effected with the Word, then the treasures, which heretofore lay concealed therein as in the bottom of the sea, will be presented to view ; for the Word interiorly contains nothing but treasures. In this Appendix or Continuation I shall proceed in the same way as in the work itself, by premising summaries [to the various subjects,] which shall be confirmed from Scripture, and illustrated by reason

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### LEMMA THE FIRST.

#### I.

*That there have been four Churches on this Earth since the Day of it's Creation ; the first, which may be called the Adamic ; the second, the Noahitic ; the third, the Israelitish ; and the fourth, the Christian.*

2. **T**HAT four churches have existed on this earth since the creation of the world, manifestly appears in Daniel, first from the statue seen by Nebuchadnezzar in a dream, and afterwards from the four beasts rising up out of the sea. On the subject of NEBUCHADNEZZAR'S STATUE we read as follows : *Daniel said, Thou O king didst see, and behold a great statue, and the form thereof was excellent, standing before thee, and the aspect thereof was formidable :*



*dable: the head of this statue was of pure gold; it's breast and arms of silver; it's belly and it's thighs of brass; it's legs of iron, it's feet partly of iron and partly of clay. Thou didst see while a stone was cut out, not by hands, and smote the statue upon it's feet, which were iron and clay, and brake them to pieces; then the iron, the clay, the brass, the silver, and the gold, were broken to pieces together, and they became like chaff from the summer thrashing-floors, so that the wind carried them away, and no place was found for them: but the stone, which smote the statue, became a great rock, and filled the whole earth. In these days the God of the heavens shall cause to rise up a kingdom, which shall not be destroyed for ages; and his kingdom shall not be entrusted to other people; it shall break in pieces and consume all those kingdoms, but it shall stand for ages; chap. ii. 31 to 35, 44.* That this dream did not signify four political kingdoms on this earth, but four churches, which should succeed each other, is plain from the following considerations: 1. That such kingdoms, one after another, have not existed on this earth. 2. That the Divine Word in it's interior recesses doth not treat of the kingdoms of the world, but of churches, which constitute the kingdom of God in the earths. 3. Because it is also said, that the God of the heavens shall cause to rise up a kingdom, which shall not be destroyed for ages, and that a stone not cut out by hands became a great rock, which filled the whole earth. 4. And inasmuch as the Lord our Saviour Jesus Christ in the Word of each Testament is called a Stone and a Rock, it is evident that his kingdom is there meant by the latter part of the description. 5.



Moreover the state of the church, in innumerable places in the Word, is described by gold, silver, brass, and iron ; it's spiritual state as to the good of love by gold, it's spiritual state as to the truth of wisdom by silver, it's natural state as to the good of charity by brass, and it's natural state as to the truth of faith by iron ; which may be seen confirmed from the Word in the APOCALYPSE REVEALED, n. 913, and elsewhere. For this reason the wise men in the first ages, who knew the significations of metals, also compared the ages, which were to succeed from the first to the last, to those four metals, and called the first the golden age, the second the silver age, the third the copper age, and the fourth the iron age ; and in this manner they described them according to goods and truths ; and as genuine goods and truths are from no other origin than from the God of heaven, they described them according to the states of the church with men, for from and according to the states of the church, all the civil states of kingdoms in respect to justice and judgment have their existence, their vigour, and their life. That the Lord the Saviour JESUS CHRIST is called, in the Word of each Testament, a Stone and a Rock, is plain from the following passages ; that he is called a STONE, from these: *Thus said Adonai Jehovih, Behold I will lay in Zion a STONE of probation, a precious CORNER-STONE of a well-established foundation ; he who hath believed will not make haste ; then will I set judgment for a rule, and justice for a plumb-line, Isa. xxviii. 16, 17. Jehovah will visit his flock, out of him will come the CORNER-STONE, Sach. x. 3, 4. The STONE, which the builders have rejected, is become the head of the corner,* Psalm



Psalm cxviii. 22. *Have ye not read in the Scripture, that the STONE, which the builders have rejected, is become the head of the corner, Matt. xxi. 42. Mark xii. 10, 11. Luke xx. 17, 18. Isa. viii. 13, 14, 15. Ye have come to the Lord the LIVING STONE, rejected indeed by men, but chosen by God; ye yourselves also as living stones are built up into a spiritual house; therefore it is said in the Scripture, I lay in Zion a CORNER-STONE, elect, precious, and he who believeth on him shall not be ashamed, 1 Pet. ii. 4, 5, 6. Ye are built upon the foundation of the apostles and prophets, the CORNER-STONE of which is JESUS CHRIST, by whom the whole building well cemented together grows into a holy temple in the Lord, by whom ye are built together into an habitation of God in the spirit, Eph. ii. 20, 21, 22. JESUS CHRIST is the STONE rejected by the builders, which is become the head of the corner, and there is no salvation in any other, Acts iv. 11, 12. That the Lord is called a ROCK, appears from the following passages in the Word: Jeshurun is become fat and easy, he hath kicked with the heel, and deserted the God who made him, and lightly esteemed the ROCK of his salvation, Deut. xxxii. 15, 18, 30. The God of Israel said, the ROCK of Israel spake to me, 2 Sam. xxiii. 3. Let the words of my mouth be well-pleasing, and Jehovah be MY ROCK and MY REDEEMER, Psalm xix. 15. They remembered not, that God was MY ROCK and MY REDEEMER, Psalm lxxviii. 10, 11, 22, 32, 35, 42, &c. They all drank spiritual drink, for they drank of the spiritual ROCK; THE ROCK WAS CHRIST, 1 Cor. x. 4. Exod. xvii. 6. From these passages now it evidently appears, that by the Stone, which smote the statue, and*  
became



became a great rock, and filled the whole earth, and whose kingdom shall stand for ages of ages, is meant our Lord Jesus Christ.

3. The same four churches on this earth are described by four beasts rising up out of the sea in Daniel, of which it is written as follows : *The FIRST appeared like a lion, but it had the wings of an eagle : I saw, until it's wings were plucked out ; and it was lifted up from the earth, and it stood upon feet, erect as a man, and the heart of a man was given unto it. Then behold another beast, a SECOND, like unto a bear, and it raised itself up on one side ; there were three ribs in it's mouth between the teeth ; moreover they said thus unto it, Arise, eat much flesh. After these things I saw, and behold ANOTHER, like a leopard, which had four wings, like unto birds' wings, upon it's back ; and the beast had four heads : and dominion was given unto it. After this I saw in the visions of the night, and behold a FOURTH BEAST terrible and formidable, and exceedingly strong, which had great iron teeth ; it devoured and brake in pieces, and stamped the residue with it's feet ; but it was diverse from all the beasts which were before it, and it had ten horns. I saw even until the thrones were cast down, and the Ancient of days did sit ; and the judgment was set, and the books were opened : and behold, with the clouds of heaven, one like the Son of man came ; and to him was given dominion, and glory, and a kingdom, that all peoples, nations, and tongues should worship him ; his dominion is the dominion of an age which shall not pass away, and his kingdom that which shall not perish ;* chap. vii. 3, 4, 5, 6, 7, 9, 13, 14, &c. That by these beasts in like manner those four churches are understood  
and



and described, is evident from each particular of the description, which shall be unfolded in it's order in the following pages, more especially from the last verses, where it is said, that after those four beasts the Son of man will come, to whom shall be given dominion, and a kingdom which shall not pass away nor perish ; which Son of man is also understood by the Stone made into a great Rock, which filled the whole earth, as may be seen above, n. 2, at the end. That the states of the church are in like manner described by beasts, as by metals, in the Word, appears from innumerable places, of which I will here adduce only a few, which are as follow : *I will cause the rain of benevolences to drop, thou wilt confirm thy labouring inheritance, THE BEAST THY ASSEMBLY shall dwell therein, Psalm lxxviii. 10, 11. Every WILD BEAST OF THE WOOD is mine, THE BEAST in the mountains of thousands, I know every BIRD OF THE MOUNTAINS, THE BEASTS OF MY FIELDS are with me, Psalm l. 10, 11. Ashur is a cedar in Libanus, his height was exalted, in his branches all THE BIRDS OF THE HEAVENS made their nests, and under his branches all THE BEASTS OF THE FIELD brought forth, and in his shade dwelt all great nations, Ezech. xxxi. 2 to 6, 13. Dan. iv. 7 to 13. I will make a covenant for them in that day with THE BEAST OF THE FIELD, and with THE BIRD OF THE HEAVENS, and I will betroth myself to thee for ever, Hos. ii. 18, 19. Rejoice and be glad, be not afraid YE BEASTS OF MY FIELDS, for the habitations of the desert are become full of herbage, Joel ii. 21, 22, 23. Thou son of man, say to every BIRD OF WING, and to every BEAST OF THE FIELD, gather yourselves together to my sacrifice upon the mountains of Israel :*



*Israel: thus I will give my glory among the nations,* Ezech. xxxix. 17 to 21. *The enemy hath reproached Jehovah, give not to THE BEAST the soul of the TURTLE-DOVE,* Psalm lxxiv. 18, 19. *Jehovah gathereth together the outcasts of Israel, every BEAST OF MY FIELDS COME YE,* Isa. lvi. 8, 9. *The spirit driving Jesus caused him to go forth into the desert, and he was with BEASTS, and angels ministered unto him,* Mark i. 12, 13; he was not with beasts, but with devils, with whom he fought, and whom he subdued: not to mention a thousand other passages, which are in part quoted in the APOCALYPSE REVEALED, n. 567. Moreover it is well known, that the Lord himself in the Word is called a Lamb and also a Lion; likewise that the Holy Spirit was represented as a Dove; that the cherubs also, by which is signified the Word in the literal sense, appeared like four beasts, in Ezechiel and in the Apocalypse; and that the man of the church, who acknowledges the Lord as his God and Shepherd, is called a Sheep, and on the contrary that he who doth not so acknowledge him, is called a He-goat and also a Dragon; and that an assembly of this latter kind, in like manner as in Daniel, is described by *the beast out of the sea like a leopard, whose feet were as the feet of a bear, and his mouth as the mouth of a lion,* Apoc. xiii. 1, 2. These comparisons derive their origin from the spiritual world, where all the affections and thoughts thence derived of angels and spirits are presented at a distance from them as beasts, which also appear in a similar form, in all respects, with those in the natural world, the affections of the love of good as gentle beasts and good uses, but the affections of the love of evil as savage beasts and evil



evil uses : hence it is, that beasts are so often named in the Word, and by them in the spiritual sense are signified affections, inclinations, perceptions, and thoughts. From these considerations it is evident, what is meant by CREATURES in the following passages : *Jesus commanded his disciples to go into all the world, and preach the gospel to EVERY CREATURE*, Mark xvi. 15. *If any one be in Christ, he is a NEW CREATURE, old things have passed away, and all things are become new*, 2 Cor. v. 17. *These things said the Amen, the faithful and true witness, the beginning of the CREATURE OF GOD*, Apoc. iii. 14. By creatures are there meant such as are capable of being created anew, that is, of being regenerated, and thereby of becoming members of the Lord's church.

4. That four churches have existed on this earth, one before the flood, which may be called the ADAMIC ; another after the flood, which may be called the NOAHTIC ; and a third after this, which was the ISRAELITISH ; also a fourth, which exists at this day, and is called the CHRISTIAN church, will be demonstrated in the following pages, when we come to give a particular exposition of each.



## II.

*That each Church has had four successive States or Periods, which in the Word are understood by Morning, Day, Evening, and Night.*

5. **T**HAT there have been four successive states or periods of every one of the above-named churches, will be illustrated in the following pages, wherein we shall treat of each one in it's order. They are described by those vicissitudes of time, because every man, who is born in the church, or in whom the church hath commenced, first comes into the light thereof, such as it is in the dawn and morning ; afterwards he advances to the day thereof, and he who loveth it's truths, even to mid-day : if he then stops in the way, and doth not enter into the heat of spring and summer, his day declines towards evening, till at length, like the light disappearing in the time of night, it grows dark ; and then his intelligence in the spiritual things of the church becomes a cold light, like the light of the days in the winter season, when indeed he sees trees standing near his house, or in his gardens, but stript of leaves and despoiled of fruits, thus as mere stocks. For the man of the church advances from morning to day, to the end that by the light of reason he may be reformed and regenerated, which is only effected by a life conformable to the precepts of the Lord in the Word ; if this do not take place, his light becomes darkness, and the darkness thick darkness ; that is, the truths of light with him are turned into falses, and the falses into inconspicuous evils. The case is otherwise with the man, who  
suffers



suffers himself to be regenerated ; such an one is not overtaken by the night, for he walks in God, and hence he is continually in the day, into which also he fully enters after death, when he is associated with angels in heaven. This is understood by the following words in the Apocalypse, concerning the New Jerusalem, which is the New Church truly Christian : *That city shall have no need of the sun and moon to shine in it, for the glory of God shall enlighten it, and the Lamb shall be the light thereof ; and the nations, which are saved, shall walk in the light of it, and THERE SHALL BE NO NIGHT THERE,* chap. xxi. 23, 24, 25. Ezech. v. 25. Amos vii. 9. Chap. viii. 9. *That the successive states of the church are understood by MORNING, DAY, EVENING, and NIGHT, in the Word, appears from the following passages therein : Watch, for ye know not when the Lord of the house will come, in the EVENING, or at MID-NIGHT, or at COCK-CROWING, or in the MORNING, Mark xiii. 35. Matt. xxv. 13 : the subject there treated of is the consummation of the age, and at the same time the coming of the Lord. The God of Israel said, the Rock of Israel spake to me ; he is as the light of the MORNING, a MORNING without clouds, 2 Sam. xxiii. 3, 4. I am the root and the offspring of David, the bright and MORNING star, Apoc. xxii. 16. God shall help him, when he shall have respect to the MORNING, Psalm xlvi. 6. He calleth to me out of Seir, Watchman, what concerning the NIGHT ? watchman, what concerning the NIGHT ? The watchman said, The MORNING cometh, and also the NIGHT, Isa. xxi. 11, 12. The end is come upon thee, O inhabitant of the earth, the time is come, the DAY is near, behold the DAY, behold it*



*is come, the MORNING hath gone forth, Ezech. vii. 5, 6, 7, 10. There shall be a DAY, which shall be known to Jehovah, not DAY nor NIGHT, for about the time of EVENING there shall be LIGHT, Sach. xiv. 7. About the time of EVENING behold terror, before the MORNING, it is not, Isa. xvii. 14. In the EVENING weeping will tarry all NIGHT, but in the MORNING will be singing, Psalm xxx. 6. Even to the EVENING and the MORNING two thousand three hundred, then the holy thing shall be justified: the vision of the EVENING and the MORNING is truth, Dan. viii. 14, 26. Jehovah in the MORNING will bring his judgment to the light, he will not fail, Zeph. iii. 5. Thus said Jehovah, If ye shall make void my covenant of the DAY and my covenant of the NIGHT, so that there be not DAY and NIGHT in their season, my covenant also shall be made void with David my servant, Jer. xxxiii. 20, 21, 25. Jesus said, I must work the works of God while it is DAY; the NIGHT will come, when no one can work, John ix. 4. In this NIGHT there shall be two upon one bed, one shall be taken, but the other shall be left, Luke xvii. 34.*

The preceding passages treat of the consummation of the age, and of the coming of the Lord. Hence it may appear what is understood by there being TIME NO LONGER, Apoc. x. 6, viz. that in the church there would be neither morning, day, nor evening, but night; likewise what is meant by TIME, TIMES, and HALF A TIME, Apoc. xii. 14. Dan. xii. 9; as also what is meant by the FULNESS OF TIME, Eph. i. 10, 11, 13. Gal. iv. 4

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## III.

*That in each Church there have succeeded four Changes of State, the first of which was the Appearance of the Lord Jehovih and Redemption, and at the same Time it's Morning or Rise : the second was it's Instruction, and at the same Time it's Day or Progression : the third was it's Declension, and at the same Time it's Evening or Vastation : the fourth was it's End, and at the same Time it's Night or Consummation.*

6. **T**HAT there have been four successive states of each church, which in the Word are understood by MORNING, DAY, EVENING, and NIGHT, was shewn in the article just preceding : that each of the four churches above-mentioned hath undergone those states, will be fully confirmed in the following pages, when we come to treat of them severally in their order ; and then [it will be found] that the appearing of the Lord Jehovih and redemption was it's MORNING, that instruction was it's DAY or progression into light, that the declension thereof was it's EVENING or vastation, and that the end thereof was it's NIGHT or consummation. The Word, as well in it's historical as in it's prophetical parts, every where treats of those four changes of state.

7. The order, into which every man was created by God, is, that after infancy he may become a man ; for when he is first born, he is only an external image or form of a man, and he is then less a man, than a beast newly born is a beast : but in proportion as interiorly in this form, with respect to his mind or his spirit, he is perfected



fectured in wisdom and love, in the same degree he becomes a man. Man is like a tree, which first grows from a seed into a shoot, and when it increases in height emits branches, and from these boughs, and clothes itself continually with leaves, and when it is come to maturity, which takes place in it's middle age, it puts forth blossoms, and produces fruits, in every one of which it stores up seeds, which being cast into the earth as into a womb grow up into similar trees, and thus into a garden; and if ye are willing to believe it, that same garden after death abides with man, he dwells in it, and is every day delighted with it's appearance and with the use of it's fruits: such a man is described in David by these words, *He shall be like a tree planted near rivers of waters, which shall yield it's fruit in it's season, and it's leaf shall not fall*, Psalm i. 3; and likewise in Apoc. xxii. 1, 2. But the case is different with the man born in the church, who, after having passed through his morning, and advanced into the first light of day, whereby he became rational, then stands still, and brings forth no fruit; such an one is or may be like a tree bearing leaves in abundance, but no fruits, which is rooted up out of the garden, it's branches cut off, and the trunk cleft in pieces with an ax or a saw, and the whole then cast by piecemeal into the fire. The light of such a rational man becomes like the light of the days in winter, when the leaves of the trees first grow yellow, then drop off, and lastly rot. His rational principle may further be compared with a tree, whose leaves in the beginning of spring are consumed by worms; likewise with growing corn, which is choaked by thorns; and also with the herb, which



which is destroyed by locusts: the reason is, because his rational principle is merely natural, deriving it's ideas solely through the senses from the world, and not through affections and thence perceptions from heaven: and since on this account in his rational principle there is not inwardly any thing spiritual, if he then converses on any of the spiritual things of the church, his voice is heard by the angels not unlike the voice of a parrot or a goose; for his voice is merely animal because it is merely natural, having nothing human because there is nothing spiritual within it, thus flowing from the respiration of the body only, and not from any respiration of the spirit. Such is the character of a man, who from natural doth not become spiritual, and no one becometh spiritual, unless after being made rational he bring forth fruits, that is, unless he imbue charity by the life.

8. The reason why in the Word four changes of state are predicated of the church, which are called Morning, Day, Evening, and Night, is because the church consists of men, and man is a church in particular, and an assembly of such men is what is called the church: in this assembly or church, they who live according to the order described above, n. 7, are trees of life, which also are trees of good use; but they, who do not live according to that order, are trees of the science of good and evil, which also are trees of evil use: these latter are the persons, of whom are predicated evening and night, or what amounts to the same, vastation and consummation; but not so the former. But these subjects will be presented to the understanding in a clearer point of view, in the following pages: it is proper however  
that



that at the beginning of this volume some preliminary observations should be made, because knowledges must be previously acquired, before any one can know, that by MORNING is understood the rise of the church, and that this is preceded by redemption; that by DAY is meant the progression of the new church into light, and it's intelligence; that by EVENING is meant the declension of that church from good and truth, which is called vastation; and that by NIGHT is understood it's end and destruction, which is called consummation; and so on.

9. The end of the church or consummation of the age takes place, when not any genuine truth and hence not any genuine good, or when not any good and hence not any truth, remain, but in the place thereof the false and the evil thence derived, or the evil and the false thence derived, are predominant; and then there is fullness in the church, the members thereof being like persons walking in the night, who, because they do not see any thing which appears in the light of the sun, dispute about every thing relating to the church, and in general about God, about heaven and hell, and about a life after death; and they who confirm themselves in the denial of such things, as well as they who hang in a state of doubtful uncertainty, at length shun the light, and if they be priests, they procure to themselves a false light on those subjects, similar to that by which owls, cats, and mice see in the dark: this light is excited in them, as in these wild beasts, by the activities of concupiscences.



## IV.

*That after the Consummation or End of this Church, the Lord Jehovih appears, and executes Judgment upon the Men of the former Church, and separates the good from the evil, and elevates the good to himself into Heaven, and removes the evil from himself into Hell.*

10. **T**HAT about the end of every church the Lord Jehovih appears, to execute judgment upon those who have lived from the first establishment thereof to it's consummation, shall be confirmed in the following pages, wherein a distinct account shall be given of each church. Every man indeed is judged after death; but at the end of a church all are collected together, and a common [or general] judgment is executed upon them; and this to the intent that they may be conjoined into heavenly order, which is effected by the orderly arrangement of the faithful into a New Heaven, and of the unfaithful into a New Hell under it; concerning which arrangement we shall speak more at large in the following article.

11. The judgment, which is the last of every church, does not take place in the natural world, but in the spiritual world, into which all are collected after death; and they are collected into heavens distinctly according to religion, thus according to faith and love. The reason why the judgment takes place in the spiritual world is, because every man after death is a man, not a material man, as before, but a substantial man: the mind or spirit



of every man is such a man ; the body, which he carried about in the world, is only a covering, and like cast-off clothes, which he hath laid aside, and out of which his spirit hath extricated itself. Now since the mind or spirit of a man thought in the material body, and did so either from religion or not from religion, either for God or against God, either from the truths of faith or from the falses of faith, either loved his neighbour or hated him, and since the material body was only obedience, it follows, that the mind, which is the substantial man, and is called the spirit, undergoes judgment, and is rewarded or punished according to the intentions and acts of his life. From these considerations it may be clearly and plainly seen, that the judgment, which is the last of every church, takes place in the spiritual world, but not in the natural world.

12. The judgment, which takes place upon all of the past church, is effected to the end that the good may be separated from the evil both generally and particularly, and that the good may be elevated into heaven, and the evil cast down into hell. Were this not to be done, when the church is consummated, that is, when it is no longer in truths and goods, not a single person therein could be saved ; the reason of which is, because not a single person could be regenerated, and every one is regenerated by the truths of faith and the goods of love. To the above reason may be added the following, that from the time of the vastation of the church until it's consummation, hell increases from below to such a degree, as to veil and obscure the whole angelic heaven, through which regenerating truths and goods descend  
from



from the Lord to men on earth ; and when the angelic heaven is so veiled and obscured, not any truth of thought from faith, nor any good of will from charity, can penetrate, unless it be through chinks ; yea, what does penetrate is perverted either in the way before it reaches man, or else by man himself, when he is in it ; that is, the truth is either rejected or falsified, and the good is either checked or adulterated ; in a word, the church at it's end is as it were obsessed by satans ; they are called satans, who take pleasure in falses, and are delighted with evils. In order therefore to remove the total damnation, which hangs over the head of every one, and threatens to fall upon him, it is necessary that hell, which hath raised itself on high, and, as was said, grown up from below even to heaven, be removed, not only depressed, but also dispersed and subjugated, and that the good be then separated from the evil, that is, the living from the dead. This separation, and at the same time the elevation of the good into heaven or into the earth of the living, and the casting down of the evil into hell or into the earth of the dead, is what is called the judgment. That such a judgment was executed in the year 1757 upon the men of the present christian church, has been made public and described in a small treatise on the subject, published at London in the year 1758.

13. Who doth not see the necessity there is, that the evil should be separated from the good, lest the latter be infected with the deadly contagion of evil, and perish ? for evil, being from the birth implanted in human nature, and more and more engendered in children from their



parents, as the church advances towards consummation, is like the pernicious disease called a cancer, which spreads itself around, and gradually destroys the sound and living parts. What husbandman or gardener is there, who, when he sees an increase of briars, nettles, thorns, and thistles, doth not root them out, before he sows and dresses his land for the production of corn and esculent plants? What planter, when he sees the herbs and grass consumed by worms or locusts, doth not dig a ditch, and separate the field which is in a flourishing state from that which is laid waste, and thus take measures for the preservation of his standing corn and green fields? What shepherd, when he observes the wild beasts to multiply about the pastures of his sheep, doth not call together the neighbouring shepherds and servants, for the purpose of killing or driving away those wild beasts with darts or other weapons? What king, when he sees the cities of his kingdom round about his metropolis captured by enemies, and the property of his subjects in their possession, doth not collect troops, and drive the enemies out, and restore the property taken by them to the rightful owners, and in addition thereto present them with the valuable spoils of the enemy, and thereby console them?

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## V.

*That after these Things the Lord Jehovih founds a New Heaven of the good who are elevated to himself, and a New Hell of the evil who are removed from himself; and that he induceth Order over each, that they may stand under his Auspices, and under Obedience to him, to Eternity.*

14. **W**E read in Isaiah, *Jehovah said, Behold I create NEW HEAVENS and a NEW EARTH*, chap. lxv. 17: and again in the same prophet, *As the NEW HEAVENS and the NEW EARTH, which I will make, shall stand before me*, chap. lxvi. 22. In the Apocalypse, *I saw a NEW HEAVEN and a NEW EARTH; the former heaven and the former earth passed away*, chap. xxi. 1. And in Peter, *We expect, according to promise, NEW HEAVENS and a NEW EARTH, in which justice shall dwell*, Epist. II. chap. iii. 13. Heretofore it hath not entered into the mind of any one to suppose otherwise, than that by heaven in the above-cited passages is meant the visible heaven, that is, the whole firmament with the sun, moon, and stars, and that by earth is there meant the habitable earth or globe, and that these will perish in the day of the last judgment; when nevertheless by heaven is there meant the angelic heaven, and by earth the church. That by earth in the Prophetic Word throughout is meant the church, hath been fully shewn in the APOCALYPSE REVEALED, n. 285. The reason why by new heavens and a new earth men have heretofore understood the visible heaven and the habitable earth, is, because they have heretofore known nothing concern-



concerning the spiritual world, consequently nothing concerning the angelic heaven, and nothing concerning the prophetic sense, which contains treasured up in it's bosom nothing but spiritual things; and the spiritual thing signified by earth is the church. The angels also, as being spiritual, when they look down towards the earth, see nothing at all of it, but only the church in men.

15. The reason why the Lord Jehovih, when he founds a New Heaven and a New Church, introduces order that they may stand under his auspices, and under obedience to himself to eternity, is, because the angelic heaven and the church in the earths constitute together one body, whose soul and life is the Lord Jehovih, who is our Lord the Saviour. The universal angelic heaven together with the church appears also before the Lord as one man; and man stands under the auspices of, and under obedience to, his own soul; thus the whole heaven together with the church stands under the auspices of the Lord, and under obedience to him; for the Lord is in them, and they are in the Lord, John xiv. 20. Chap. xv. 4. Chap. xvii. 23, 26; consequently all are in all therein. But the order, which the Lord induceth in hell, is, that all who are there may be diametrically opposite to all who are in heaven: whence it is evident, that, inasmuch as the Lord governs heaven, he also governs hell, and the latter by the former.

16. Moreover there is the most perfect arrangement of all in the heavens and of all in the hells: for every heaven, which is founded by the Lord after the consummation of any church, is arranged in threefold order, and consists of a supreme, a middle, and a lowest. Into the  
supreme



supreme are elevated they who are in love to the Lord, and in wisdom thence derived; into the middle, they who are in spiritual love towards the neighbour, and in intelligence thence derived; into the lowest, they who are in spiritual natural love towards the neighbour, which is called charity, and thence in faith as to truths concerning God, and in a life according to the precepts of the decalogue. These three heavens constitute three expanses, one above another, and communicate with each other by divine influx from the Lord out of the sun of the spiritual world. At a depth below those heavens are also three expanses, into which the hells are distinguished, and which in like manner communicate with each other by influx through the heavens from the Lord. By these communications there is effected a close and indissoluble conjunction of all in the heavens, and of all in the hells; but in the latter it is a conjunction of all the lusts of the love of evil, while in the heavens it is a conjunction of all the affections of the love of good. By virtue of that conjunction, heaven is like one Lord sitting upon a throne girt about with wreaths formed of precious stones of every kind; but hell is like one devil sitting upon a seat entwined with vipers, fiery serpents, and poisonous worms. From this orderly arrangement introduced both into heaven and hell, it follows, that each stands under the auspices of the Lord, and under obedience to him, to eternity.

17. It is well known, that, in order to give perfection to any thing, there must be a TRINE in just order, one under another, and communication between them, and that such a trine constitutes one thing; not unlike a pillar,



pillar, over which is the chapter, under this the lengthened shaft, and under this again the pedestal. Such a Trine is man, his supreme part being the head, his middle part the body, and his lowest part the feet and soles of the feet. Every kingdom in this respect emulates a man; in it there must be a king as the head, also magistrates and officers as the body, and yeomanry with servants as the feet and soles of the feet: in like manner in the church, there must be a mitred prelate, parish priests, and curates under them. Nor does the world itself subsist, without three things following each other in order, namely, morning, noon, and evening; as also every year spring, summer, and autumn, the spring for sowing seeds, the summer for their growth, and the autumn for their bringing forth fruit: but night and winter do not contribute to the stability of the world. Now since every perfect thing must be a Trine, in order to be a One regularly coherent, therefore each world, as well the spiritual as the natural, consists of, and subsists from, three atmospheres or elements, of which the first proximately encompasses the sun, and is called Aura; the second is under that, and is called Ether; and the third is under them both, and is called Air. These three atmospheres in the natural world are natural, in themselves passive, because they proceed from a sun which is pure fire; but the three atmospheres corresponding to them in the spiritual world are spiritual, in themselves active, because they proceed from a sun which is pure love. The angels of the heavens dwell in the regions of these three atmospheres; the angels of the supreme heaven in the celestial aura, which proximately encompasses



passes the sun, where the Lord is; the angels of the middle heaven in a spiritual ether, under them; and the angels of the lowest heaven in a spiritual natural air, under them both. Thus all the heavens are co-established, from the first to this last, which is building by the Lord at this day. From these considerations it may be perceived, whence it is that by Three in the Word is signified what is complete; see the APOCALYPSE REVEALED, n. 505, 875.

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## VI.

*That the Lord Jehovih from this New Heaven derives and produces a New Church in the Earths, which is effected by a Revelation of Truths from his own Mouth, or from his Word, and by Inspiration.*

18. **W**E read that John saw the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband, Apoc. xxi. 2: by the holy city, New Jerusalem, is meant the doctrine of a New Church, consequently the church as to doctrine; and by Jerusalem descending from God out of the new heaven, is meant that the true doctrine of the church is derived from no other origin. The reason why the doctrine descended is, because the church is a church from doctrine and according to it; without doctrine a church is no more a church, than man is a man without members, viscera, and organs, thus from the mere covering of skin, which only figures his external shape or form; nor any



more than a house is a house without bed-chambers, parlours, and useful furniture within, thus from the bare walls and arched roof. The case is similar with the church without doctrine. That Jerusalem signifies the church with respect to doctrine, may be seen proved from the Word in the work itself, entitled TRUE CHRISTIAN RELIGION, n. 782. From these considerations it manifestly follows, that the church in the earths is derived and produced through the angelic heaven from the Lord.

19. I will relate paradoxes, which yet are not paradoxes in heaven; they are as follow: I. That the natural world could not exist, except from the spiritual world; consequently neither could it subsist, inasmuch as subsistence is perpetual existence. II. That the church cannot exist in man, unless it's internal be spiritual, and it's external natural; there being no such thing as a church purely spiritual, nor a church merely natural. III. Consequently that not any church, nor any thing appertaining to a church, can be raised up in man, unless there be an angelic heaven, through which every thing spiritual is derived and descends from the Lord. IV. Since therefore the spiritual and the natural thus make one, it follows, that the one cannot exist and subsist without the other, the angelic heaven not without the church in man, nor the church in man without the angelic heaven; for unless the spiritual principle flow into and terminate in the natural, and rest therein, it is like a prior without a posterior, consequently like an efficient cause without an effect, and like an active without a passive, which would be like a bird perpetually flying in the air, without any resting place on the earth.

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It is also like the mind of a man perpetually thinking and willing, without any organ of sense or motion in the body, to which it may descend, and produce the ideas of it's thought, or bring the efforts of it's will into operation. V. These comparisons are made, to the end that it may be perceived or known, that as the natural world cannot exist without the spiritual world, nor reciprocally the spiritual world without the natural world, so neither can there be a church in the earths, unless there be an angelic heaven, through which it may exist and subsist, nor reciprocally can there be an angelic heaven, unless there be a church in the earths. VI. The angels know this; on which account they bitterly lament, when the church in the earths is desolated by falses, and consummated by evils; on such occasion also they compare the state of their life to that of sleepiness, for then heaven is to them like a seat withdrawn, or like a body deprived of it's feet; but when the church in the earths is restored by the Lord, they compare the state of their life to that of wakefulness.

20. That the Lord through the new heaven derives and produces a new church in the earths by a revelation of truths from his own mouth, or from his Word, and by inspiration, will be demonstrated when we come to treat of the four churches in their order, especially of the Israelitish church, and of the present Christian church. It is to be observed, that, when hell has increased from below, and passed over the great interstice or gulph fixed between it and heaven, Luke xvi. 26, and has raised up it's back even to the confines of the heavens inhabited by angels, which came to pass during the interval of the



vastation and consummation of the church, no doctrine of the church could be conveyed from the Lord through heaven to men on earth; the reason of which is, because man is then in the midst of satans, and satans with their falses encompass his head as with a veil, and inspire the delights of evil and the pleasures of the false thence derived, whereby all light from heaven is darkened, and all the desirableness and pleasantness of truth is intercepted. As long as this state continues, no doctrine of truth and good can be infused out of heaven into man, without being falsified. But after this complicated veil of falses, or covering induced over the head by satans, has been removed by the Lord, which was effected by the last judgment, spoken of above in article IV, then man is led with a more free and spontaneous spirit to shake off falses, and to receive truths. To those who prepare themselves, and suffer themselves to be led by the Lord, is afterwards conveyed and introduced the doctrine of the new heaven, which is the doctrine of truth and good, falling like the morning dew from heaven upon the earth, which opens the capsules of tender herbs, and sweetens their vegetable juices: and it is like the manna which fell in the morning, and was in appearance white like coriander seed, and in taste like a cake kneaded with honey, Exod. xvi. 31: it is also like seasonable rain, which refreshes the fallowed lands, and causes germination: and it is like the fragrancy exhaling from fields, gardens, and flowery plains, which the breast attracts by a lively and chearful respiration. But still the Lord compels no one, nor urges any against his will, as a person drives a labouring beast with whips; but he draws  
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the man who is willing, and afterwards leads him continually, in all appearance as though the willing man did good and believed truth of himself, when yet it is from the Lord, who operates in him all the genuine good of life, and all the genuine truth of faith.

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## VII.

*That this divine Work, taken together, is called Redemption, without which no Man can be saved, because he cannot be regenerated.*

21. **T**HAT REDEMPTION, which was accomplished by the Lord when he was in the world, consisted in the subjugation of the hells, the orderly arrangement of the heavens, and thereby in the preparation for a new spiritual church, may be seen in the work entitled TRUE CHRISTIAN RELIGION, n. 115, 116, 117, and likewise from n. 118 to 133. But as this is a new discovery, and has lain hid for ages, like a ship cast away with it's valuable wares in the bottom of the sea, and yet the doctrine of redemption is as it were the treasury of all the spiritual riches or doctrinal tenets of the New Church, therefore we shall treat of the MYSTERY OF REDEMPTION in the last Lemma of this volume, in which the following propositions shall be unfolded and explained. I. That liberation from enemies is what in the Word is called redemption. II. Consequently, that redemption is a liberation from evils and falses, which, as being from hell, are spiritual enemies; for they kill souls, as natural enemies kill bodies. III.

Hence



Hence it becomes evident, that the first [act] of redemption accomplished by the Lord was the separation of the evil from the good, and the elevation of these latter to himself into heaven, and the removal of the former from himself into hell, for thus the good were liberated from the evil: this first [act] of redemption is the last judgment, treated of above, n. 10 to 13. IV. That the second [act] of redemption was the co-ordination of all in the heavens, and the subordination of all in hell, by which means the good were still more distinctly separated and liberated from the evil; and this is the new heaven and the new hell, spoken of above, n. 14 to 17. V. That the third [act] of redemption was the revelation of truths out of the new heaven, and thereby the raising up and establishment of a new church in the earths, by which means the good were further separated and liberated from the evil, and hereafter are separated and liberated: this third [act] also is treated of above, n. 18 to 20. VI. That the final cause of redemption was a possibility, that the Lord by virtue of his divine omnipotence might regenerate man, and thereby save him; for unless man be regenerated, he cannot be saved, John iii. 3. VII. That the regeneration of man, inasmuch as it is a separation and liberation from evils and falses, is a particular redemption by the Lord, existing from his common [or general] redemption. VIII. That with those who are regenerated, evils are first of all separated from goods, and this resembles a judgment; that afterwards goods are collected together into one, and arranged into a heavenly form, and this resembles a new heaven; and that lastly hereby is implanted and produced a new church, whose internal is  
heaven,



heaven, and whose external from the internal, consequently whose internal and external together in man, is what is called a church. IX. That all are redeemed, since all, who reject the falses of the former church, and receive the truths of the new church, are capable of being regenerated; but that still the regenerate are, properly speaking, the redeemed. X. That the goal of redemption, and the prize of the redeemed, is spiritual peace. XI. That a redemption has at this day also been accomplished by the Lord, because at this day is his second advent according to prediction; in consequence of which, having been an eye-witness thereof, I am fully assured of the truth of the preceding arcana. But these are only brief heads, which at the end of this volume, when we come to treat of the MYSTERY OF REDEMPTION, will be explained as to their particulars, and submitted to view both in spiritual and natural light.

22. Moreover it will be fully proved in it's proper place in the following pages, that the passion of the Lord on the cross was not redemption, but the medium of intimate union with the divine of the Father, from which he came forth, and into which he returned. In the work entitled TRUE CHRISTIAN RELIGION, n. 132, 133, to which this volume is an Appendix, I undertook to demonstrate, that the belief of the passion of the cross having constituted real redemption, is a fundamental error of the present Christian church; and that that error, together with the error concerning three divine persons from eternity, hath perverted the whole church to such a degree, that there is nothing spiritual left remaining in it. This will also be further demonstrated in the following pages; and



and that those two falsities and impostures were, comparatively speaking, like paired butterflies, flying about in a garden, and laying eggs full of worms, which, on being hatched, entirely consume the leaves of the trees that are in it: and further, that they were like the quails from the sea which fell upon the camp of the Israelites, and which, while they were eating, occasioned a great plague among the people; and this because they loathed and despised the manna from heaven, by which in the supreme sense is understood the Lord, Num. xi. 5, 6, 32 to 35; and John vi. 31, 32, 49, 50, 51, 58. Moreover those two errors were like two drops of ink or shoemaker's blacking infused into generous wine, and shaken about in a glass, in consequence of which the brightness, grateful odour, and fine flavour of the wine, are entirely changed into a black appearance, a disagreeable smell, and a nauseous taste.

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#### LEMMA THE SECOND.

*Of the Adamic or Most Ancient Church on this Earth.*

23. **T**HE world has hitherto believed, that by the creation of heaven and earth, in the first chapter of Genesis, is understood the creation of the universe according to the letter, and that by Adam is meant the first man of this earth; nor could the world believe otherwise, seeing that the spiritual and internal sense of the Word has not been heretofore discovered; consequently neither could they believe,



believe, that by creating heaven and earth is understood to collect together from among those who had died in the world, and to found an angelic heaven, and by this to derive and produce a church in the earths, as above, n. 18 to 20 ; and that by the names of persons, nations, countries, and cities, are understood such things as relate to heaven, and at the same time to the church ; and so in like manner by Adam. That by Adam, and by all things which are predicated of him and his posterity in the first chapters of Genesis, are described the successive states of the most ancient church, which are it's rise or morning, it's progression into light or day, it's declension or evening, it's end or night, and after this the last judgment upon them, and lastly a new angelic heaven formed of the faithful, and a new hell of the unfaithful, according to the series of progressions laid down in the preceding Lemma, has been minutely explained, unfolded, and demonstrated in the *ARCANA CŒLESTIA*, a work of eight years' labour on *GENESIS* and *EXODUS*, and published at London ; which work being extant in the world, nothing further is necessary, but to recapitulate therefrom some universals, which shall be inserted in the present volume concerning this most ancient church. But preliminary thereto, some passages shall be adduced from the Word, in order to prove in a satisfactory manner, that by creating is there signified to produce anew, and to form, and properly to regenerate ; on which account it is, that regeneration is called a new creation, by which the universal heaven formed of angels, and the universal church formed of men, exists, consists, and subsists. That creating has that signification, evidently appears from the

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following



following passages in the Word : *CREATE a clean heart in me, O God, and renew a firm spirit in the midst of me, Psalm li. 12. Thou openest the hand, they are filled with good ; thou sendest forth the spirit, they are CREATED, Psalm civ. 28, 30. The people which shall be CREATED shall praise Jah, Psalm cii. 19. Thus said Jehovah, thy CREATOR, O Jacob, thy FORMER, O Israel, Every one that is called by my name, for my glory I have CREATED him, Isa. xliii. 1, 7. That they may see, know, consider, and understand, that the hand of Jehovah hath done this, and the Holy One of Israel hath CREATED this, Isa. xli. 19, 20. In the day wherein thou wast CREATED, they were prepared ; thou wast perfect in thy ways in the day wherein thou wast CREATED, until perversity was found in thee, Ezek. xxviii. 13, 15 : these things were spoken of the king of Tyre. Jehovah that CREATETH the heavens, that stretcheth out the earth, that giveth a soul to the people upon it, Isa. xlii. 5. Chap. xlv. 12, 18. Behold I CREATE a NEW HEAVEN and a NEW EARTH, be ye glad to eternity at the things which I CREATE : behold I am about to CREATE Jerusalem an exultation, Isa. lxv. 17, 18. As the NEW HEAVENS and the NEW EARTH, which I AM ABOUT TO MAKE, shall stand before me, Isa. lxvi. 22. I saw a NEW HEAVEN and a NEW EARTH, the former heaven and the former earth passed away, Apoc. xxi. 1. We expect NEW HEAVENS and a NEW EARTH according to promise, wherein justice shall dwell, 2 Pet. iii. 13. From the above-cited passages it is now made evident, what is spiritually understood by these words in the first verse of Genesis, IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH : and the earth was waste and void : by the earth being said to waste*



be waste and void, is signified that there was no longer any good of life nor truth of doctrine among it's inhabitants ; that the being waste and void signifies the privation of those two essentials of the church, will be confirmed by a thousand passages from the Word in the FOURTH LEMMA of this volume, treating of the Israelitish church ; at present let the following in Jeremiah serve for some degree of illustration ; *I saw the earth, when behold it was EMPTY AND VOID ; and [I looked] towards the heavens, when they had no light. Thus said Jehovah, THE WHOLE EARTH SHALL BE WASTE, for this shall the earth mourn, and the heavens above shall be made black,* chap. iv. 23, 27, 28.

24. We shall treat of this church, as of the rest, in the following order. I. Of it's rise or morning, which is it's first state. II. Of it's progression into light, or it's day, which is it's second state. III. Of it's declension or evening, which is it's third state, and is called vastation. IV. Of it's end or night, which is it's fourth state, and is called consummation. V. Of the separation of the evil from the good, which is the last judgment upon all who were of that church. VI. Of the elevation of the good to God, of whom is formed a new heaven ; and of the removal of the evil from God, of whom is formed a new hell. That the four churches of this earth, spoken of above, have undergone these changes of state, will be demonstrated in the following pages ; and lastly that the church truly christian, which at this day succeeds those four, will not undergo consummation.

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25. I. THE FIRST STATE OF THIS MOST ANCIENT CHURCH, OR IT'S RISE AND MORNING, is described in the first chapter of Genesis by these words, *God said, Let us make man in our image, according to our likeness; and God created man in his own image, in the image of God created he him; male and female created he them*, ver. 26, 27. Likewise by these words in the second chapter, *Jehovah God formed man dust of the earth, and breathed into his nostrils the soul of lives, and man became a living soul*, ver. 7. The reason why it's rise or morning is described by his being made or created in the image of God, is, because every man, when first born, and while an infant, is interiorly an image of God, for there is implanted in him the faculty of receiving and of applying to himself those things which proceed from God: and since exteriorly he is also formed dust from the earth, and hence there is in him an inclination to lick that dust, as a serpent, Gen. iii. 14, therefore, if he remains an external or natural man, and does not become at the same time an internal or spiritual man, he destroys the image of God, and puts on the image of the serpent which seduced Adam. But on the other hand, the man, who endeavours and labours earnestly to become an image of God, subdues the external man in himself, and becomes interiorly in the natural principle spiritual, thus a spiritual natural man; and this is effected by a new creation, that is, regeneration by the Lord. This man is an image of God, because he wills and believes that he lives from God, and not from himself: on the contrary, man is an image of the serpent, while he wills and believes that he lives from himself, and not from God. What is man but an  
image



image of God, when he wills and believes, that he is in the Lord, and the Lord in him? John vi. 56. Chap. xiv. 20. Chap. xv. 4, 5, 7. Chap. xvii. 26; and that he can do nothing of himself? John iii. 27. Chap. xv. 5. What is man but an image of God, when by new generation he becomes a son of God? John i. 12, 13: who doth not know, that the image of a father is in the son? The reason why the rise or morning of this church is described by Jehovah God's breathing into man's nostrils the soul of lives, and by his thus becoming a living soul, is, because by lives in the plural are understood love and wisdom, which two [principles] are essentially God; for in proportion as man receives and applies to himself those two essentials of life, which continually proceed from God, and continually flow into the souls of men, in the same proportion he becomes a living soul; life being the same with love and wisdom. Hence it is evident, that the rise and morning of the life of the men of the most ancient church, who collectively taken are represented by Adam, is described by those two oracles of life.

26. The likeness of God, according to which man was made, consists in his being able to live, that is, to will, love, and intend, as also to think, reflect, and choose, in all appearance as from himself; consequently in being able to receive those things which appertain to love and wisdom proceeding from God, and to reproduce them in likeness as God from himself, for God saith, *Behold man was as one of us, in knowing good and evil*, Gen. iii. 22: for man, without the faculty of receiving and reproducing those things which proceed into him from God, would be no more a living soul, than an oyster in a shell



shell at the bottom of a river, which has not the least power of moving itself out of it's place : nor would he be any more an image of God, than a graven image of a man made with joints, moveable by means of a handle, and capable of uttering sounds by being blown into : nay, the very mind of man, which is the same with his spirit, would actually be wind, air, or ether, according to the idea of the present church concerning a spirit ; for without the faculty of receiving and reproducing the things flowing-in from God altogether as from himself, he would have nothing about him his own, or proper to himself, except what is imperceptible, which resembles the proprium of an inanimate graven image. But more may be seen, concerning the image and likeness of God in man, in a MEMORABLE RELATION in a preceding work, to which this is the Appendix, n. 48.

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27. II. THE SECOND STATE OF THIS MOST ANCIENT CHURCH, OR IT'S PROGRESSION INTO LIGHT, AND IT'S DAY, is described in the second chapter of Genesis, by these words, *God planted a garden in Eden on the east, and placed there the man whom he had formed, to till and keep it. And Jehovah caused to branch out every tree desirable to behold, and good for food ; and the tree of life in the midst of the garden, and the tree of the science of good and evil. And a river went forth out of Eden to water the garden, which became into four heads, in the first of which was gold and the onyx stone. And Jehovah God commanded man, by saying, Of every tree of the garden eat, but of the tree of the science of good and evil eat not,*  
ver.



ver. 8 to 17. The reason why the progression of this church into light or day is described by Adam's being placed in the garden of Eden, is, because by garden is signified the church as to it's truths and goods. By a river going forth out of Eden, and becoming into four heads, in the first of which was gold and the onyx stone, is signified that in that church there would be the doctrine of good and truth; for river signifies doctrine, gold it's good, and the onyx stone it's truth. The reason why two trees were placed in that garden, one the tree of life, and the other the tree of the science of good and evil, was, because the tree of life signifies the Lord, in whom and from whom is the life of celestial love and wisdom, which in itself is eternal life; and the tree of the science of good and evil signifies man, in whom is the life of infernal love and insanity thence derived in things appertaining to the church, which life considered in itself is eternal death. By his being permitted to eat of every tree of the garden, except of the tree of the science of good and evil, is signified free-will in spiritual things; for all things in the garden signified spiritual things, and without free-will in such things man can in no wise advance into light, that is, into the truths and goods of the church, and procure to himself life? for if he doth not make this his aim and earnest pursuit, he procures to himself death. That a garden signifies the church in respect to it's truths and goods, is from the correspondence of a tree with man; for a tree, in like manner as man, is conceived from seed; in like manner it is excluded from the womb of the earth, as a man from the womb of his mother; in like manner it grows in height,



height, and spreads itself into branches as into members; in like manner it clothes itself with leaves, and adorns itself with blossoms, as man does with natural and spiritual truths; and in like manner also it produces fruits, as man does the goods of use. Hence it is, that man is so often in the Word compared to a tree, and the church to a garden, as in the following passages; *Jehovah will set her desert like EDEN, and her solitude like the GARDEN OF JEHOVAH*, Isa. li. 3; speaking of Zion, by which is signified the church, wherein God is worshipped according to the Word. *Thou shalt be like a WATERED GARDEN, and like the GOING FORTH OF WATERS, whose waters shall not deceive*, Isa. lviii. 11. Jer. xxxi. 12; in this passage also the church is treated of. *Thou art full of wisdom, and perfect in beauty; thou hast been in EDEN THE GARDEN OF GOD; every PRECIOUS STONE was thy covering*, Ezek. xxviii. 12, 13; speaking of Tyre, by which is signified the church as to the knowledges of truth and good. *How good are thy habitations, O Israel! as valleys they are planted, and as GARDENS NEAR THE RIVER*, Num. xxiv. 5, 6; by Israel is signified the spiritual church, but by Jacob the natural church in which is the spiritual. *Not any tree in the GARDEN OF GOD was equal to it in beauty, and all the trees of EDEN in the GARDEN OF GOD envied it*, Ezek. xxxi. 8; speaking of Egypt and Ashur, by which is signified the church as to knowledges and as to perceptions, where they are mentioned in a good sense. *To him who shall overcome, I will give to eat of the TREE OF LIFE, which is in the MIDST OF THE PARADISE OF GOD*, Apoc. ii. 7. From the correspondence of a garden with the church it comes to pass, that



that in the heavens gardens are every where to be seen, producing leaves, flowers, and fruits, according to the states of the church amongst the angels; and I have been informed, that in some of those gardens trees of life are seen in the middle parts, and trees of the science of good and evil in the extremities, as a sign that the angels are in free-will in spiritual things. The church is very frequently described in the Word by a garden, a field, and a sheepfold; by a GARDEN from the trees, as above-mentioned; by a FIELD from it's produce, wherewith man is nourished; by a SHEEPFOLD from sheep, by which are understood the faithful and useful.

28. In the work entitled TRUE CHRISTIAN RELIGION it was shewn, that the two trees placed in the garden of Eden, the one of life, and the other of the science of good and evil, signify that man was gifted with free-will in spiritual things, n. 466 to 469; to which shall be added the following observations, That without such free-will man would not be man, but only a type and image; for his thought would be without reflection, consequently without judgment, and thus in things divine, which relate to the church, he would no more have the power of turning himself, than a gate has without a hinge, or than a gate having a hinge, yet blocked up with an iron bar; and his will would be without determination, consequently no more active with respect to what is just or unjust, than a stone upon a tomb, under which lies a dead body. That the life of man after death, together with the immortality of his soul, is from the gift of that free-will, and that the likeness of God consists therein, was confirmed in the work itself, and also above. Yea, man, that is,  
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his mind, without free-will would be like a sponge, which imbibes water in great abundance, but cannot discharge it, in consequence of which both would become useless, the water would stink, and the sponge rot: wherefore the church with such a person would be no church, and consequently the temple, wherein the worship of God is performed, would be like the den of some wild beast under the root of a lofty tree vibrating over it's head, except only that it might be able to take something therefrom, and apply it to some other use of it's own, than to lie in tranquillity under it. Moreover man, without free-will in spiritual things, would be more blind in all and singular things of the church, than a bird of night is in the light of day, but more quick-sighted than such a bird in the darkness of night; for against the truths of faith he would close his eyes, and contract their sight, when yet to the falses of faith he would raise his eye-lids, open his eyes, and extend their sight like an eagle. Free-will in spiritual things is derived from the circumstance of man's walking and living in the midst between heaven and hell, and of heaven operating upon him from above, while hell operates from beneath, and from the option which is given to man of turning himself either to things superior, or to things inferior, thus either to the Lord, or to the devil.

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29. III. THE THIRD STATE OF THIS CHURCH, WHICH IS IT'S DECLENSION AND EVENING, AND IS CALLED VASTATION, is described in the third chapter of Genesis, by these words; *The serpent was made crafty above every wild*



*wild beast of the field, which Jehovah God had made: he said to the woman, Yea for what hath God said, Ye shall not eat of every tree of the garden? And when the woman said to the serpent, Of the fruit of the tree we may eat, only of the fruit of the tree, which is in the midst, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die: the serpent said, Ye shall not die, for God knows, that in the day wherein ye shall eat thereof, your eyes shall be opened, and ye shall be as God, knowing good and evil. The woman therefore saw, that the tree was good for food, and that it was pleasant to the eyes, and desirable to give understanding; therefore she took of the fruit thereof, and did eat; and she gave to her man with her, who also did eat, ver. 1 to 6. The reason why the declension from light into the shade of evening, that is, the falling away from wisdom and integrity, consequently the state of vastation of this church, is described by the particulars above related, is because, from the circumstance of man's being made a likeness of God, by which is signified the full and perfect appearance, that he thinks those things which appertain to wisdom, and wills those things which appertain to love, of himself, as God, see above, n. 26, he believed the serpent, that if he should eat of that tree, he would become as God, and thus also a God, in knowing good and evil. By this tree is signified the natural man separate from the spiritual, who, when left to himself, believes no otherwise. Every man has a natural mind and a spiritual mind, which are distinct from each other, like two apartments in one house, and joined together by stairs; in the upper apartment of which house dwell the master and mistress with their children, but in*



the lower apartment their men-servants and maid-servants, with others of an inferior description. The spiritual mind in man is close shut from birth even to early childhood, but after that age is gradually opened; for there is given to every man from birth the faculty, and afterwards the power of procuring to himself steps, [or a ladder,] by which he may ascend, and converse with the master and mistress, and then descend, and execute their commands: this power is given to him as a privilege of free-will in spiritual things. Nevertheless no one can ascend into the upper apartment, by which is understood the spiritual mind, unless he eats of the trees of life in the garden of God; for by eating of these man is enlightened and renewed, and conceives faith, and by nourishment from the fruits of those trees he acquires confidence, that all good is from the Lord, who is the tree of life, and not the smallest portion thereof from man, and yet that by abiding together and co-operation, and hence by the Lord being in him, and he in the Lord, he must do good of himself, nevertheless in faith and confidence, that it is not from himself, but from the Lord: if man believes otherwise, he does apparent good, in which inwardly is evil, because there is merit, and this is to eat of the trees of the science of good and evil, among which the serpent dwells in the direful persuasion, that he is as God, or that there is no God, but that it is nature which is called God, and that he is composed of the elements thereof. Moreover, they eat of the trees of the science of good and evil, who love themselves and the world above all things; but they eat of the trees of life, who love God above all things, and the neighbour as themselves. They also eat of the trees  
of



of the science of good and evil, who frame canons [or rules] for the church from self-derived intelligence, and afterwards confirm them by the Word; but on the contrary, they eat of the trees of life, who procure to themselves canons for the church by means of the Word, and afterwards confirm them by intelligence. Again, they eat of the trees of the science of good and evil, who teach truths from the Word, and live wickedly; but they eat of the trees of life, who live well, and teach from the Word. In an universal sense, all they eat of the trees of the science of good and evil, who deny the divinity of the Lord, and the sanctity of the Word, inasmuch as the Lord is the tree of life, and the Word, by virtue of which the church is a garden in Eden on the east.

30. The spiritual man is an erect man, who with his head regards the heaven above him and about him, and with the soles of his feet treads upon the earth: but the natural man separate from the spiritual is either like a man bent downwards, who nods with his head, and continually looks at the earth, and the steps of his own feet; or he is like an inverted man, who walks upon the palms of his hands, and with his feet raised up towards heaven performs a worship by shaking and clapping them together. The spiritual man is like a rich man, who has a palace, containing parlours, bed-chambers, and dining-rooms, the walls of which are continued windows of crystal glass, through which may be seen gardens, fields, flocks, and herds, which also are in his possession, and with the appearance and use of which he is daily delighted: but the natural man separate from the spiritual is also like a  
rich



rich man, who has a palace, containing chambers, the walls of which are continued planks of rotten wood, which throws a false light around, wherein images of pride, originating in the love of self and of the world, appear like molten images of gold in the middle, and of silver at the sides, before which he bends the knee, like an idolater. Again, the spiritual man, considered in himself, is actually like a dove with respect to gentleness, like an eagle with respect to mental vision, like a bird of paradise flying with respect to progression in spiritual things, and like a peacock with respect to spiritual decoration: but on the contrary, the natural man separate from the spiritual is like a hawk pursuing a dove, like a dragon devouring the eyes of an eagle, like a fiery flying serpent at the side of a bird of paradise, and like an owl close to a peacock. These comparisons are made, in order that they may serve as mirrors, whereby the reader may more distinctly contemplate the quality of the spiritual man in himself, and the quality of the natural man in himself. But the case is altogether different, when the spiritual man by his spiritual light and spiritual heat is inwardly in the natural man; then both constitute one, in like manner as effort in motion, and will, which is living effort, in action, and as appetite in taste, and the sight of the mind in the sight of the eye, and more evidently still, as the perception of a thing in knowledge, and the thought thereof in speech.

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31. IV. THE FOURTH STATE OF THIS CHURCH,  
WHICH WAS IT'S END OR NIGHT, AND IS CALLED CONSUM-  
MATION,



MATION, is described by these words also in the third chapter of Genesis; *Jehovah God cried to the man, and said to him, Where art thou? who said, I heard thy voice in the garden, therefore I was afraid. Then Jehovah said, Hast thou eaten of the tree, whereof I commanded thee, that thou shouldst not eat of it? And the man said, The woman whom thou hast given with me, she gave me of the tree, and I have eaten. And Jehovah God said to the woman, Wherefore hast thou done this? And the woman said, The serpent deceived me, and I did eat. Then Jehovah God cursed the serpent, and afterwards the woman, and after her the man. Whereupon Jehovah God sent forth the man out of the garden of Eden to till the earth, from which he was taken, ver. 9 to 23.* From the literal or historical sense of the description of the life of Adam, it is evident that he was cursed, because he believed the serpent, that he should be as God; and he who believes this, at length acknowledges no God; and inasmuch as the natural man separate from the spiritual is under the influence of such faith in his heart, howsoever he may vainly profess the contrary with his mouth, therefore after having become from a spiritual man a natural man, this latter was cursed, and he was cursed as to his sensual principle, his voluntary principle, and his intellectual principle; for his sensual principle is signified by the serpent, his voluntary by the woman, and his intellectual by the man: these three were cursed, because the one follows the other. In the *ARCANA CŒLESTIA* each expression, and the various significations of each, are fully explained by means of the spiritual sense, which has been revealed to me by the Lord; which work, being extant, may be consulted.



32. After this curse the fourth state of this church, which was it's state of night in spiritual things, and is called consummation, is described by the expulsion of the man out of the garden to till the earth, from which he was taken, by which is meant that he was deprived of innocence, integrity, and wisdom, in which he was while spiritual, consequently that he was cast out of heaven, that is, dissociated from angels, in like manner as it is written concerning the dragon, *The great dragon was cast out, the ancient serpent, which is called the devil and Satan, was cast out of heaven, where he fought with Michael and his angels, into the earth, and his angels were cast out with him,* Apoc. xii. 9.

33. That by those things, which are related concerning Adam, are not understood any states of the first-formed man, but states of the church, what person is there possessed of a sound mind, who cannot see? as that [God] placed in the midst of the garden two trees, one from the eating of which man should have life eternal, the other from which he should have death eternal; and that he made this latter good for food, pleasant to the eyes, and desirable to give understanding, chap. iii. 6, thus as if it were in order to fascinate their souls; also that he admitted the serpent, and allowed it to speak deceitful words to the woman in the presence of her husband, who was the image and likeness of God, and suffered them to be ensnared by it's flattering and subtle discourse; and moreover, that he made no provision, notwithstanding his foresight, to prevent them and the whole human race their descendants from falling into the damnation of his curse, for we read in the orthodox books of christians, *that*



*that in consequence of this original sin, in the place of the image which was lost, there is in man a most inward, most wicked, most profound, inscrutable, ineffable corruption of his whole nature, and of all his powers; and that it is the root of all actual evils, FORM. CONCORD. p. 640; and that God the Father averted that universal damnation from his face, and sent his Son into the world, who might take it upon himself, and thereby make atonement; not to mention several other things, which in the judgment of every person must appear inconsistent with [the attributes of] God. Who, from the particulars above-mentioned, understood in the historical sense, would not with reason conclude, to use comparisons, that it would be like a person who gives to his dependant a most flourishing field, and digs a well therein, overlaying it with boards, contrived in such a manner as to fall inwards immediately on being touched either with the hand or foot, and in the midst thereof places upon a stand a harlot clothed in purple and scarlet, having in her hand a golden cup, like that mentioned in the Apocalypse, chap. xvii. 4, who with flattering speeches entices the man to her, and thereby causes him to fall into the well, and to be drowned? Moreover it would be like a person who gives to his friend a field with an abundant crop of corn, and in the midst thereof lays snares, and sends out a siren to allure him by the sweetness of her singing and melodious voice to the place where they are laid, and to cause him to be entangled in the snare, from which he is unable to disengage his foot. Yea, to use a further comparison, it would be like a person who should introduce a noble guest into his house, wherein are two parlours, and*



in each of them tables, at one of which are seated angels, and at the other evil spirits, on which latter table are cups full of sweet but poisoned wine, and dishes in which are deadly meats, and who should permit the evil spirits there to represent the revels of Bacchus, and the tricks of jugglers, in order to induce the guest to partake of the fatal banquet. But, my friend, the things which are related concerning Adam, concerning the garden of God, and concerning the two trees therein, appear under quite a different face, when they are spiritually comprehended, that is, when they are unfolded by the spiritual sense; then it is clearly seen, that by Adam, as a type, is understood the most ancient church, and that by the changes of his life are described the successive states of that church; for a church in the beginning is like a man created anew, having a natural and spiritual mind, but who in his progress from being spiritual becomes natural, and at length sensual, believing nothing but what the bodily senses dictate; and such a man appears in heaven like a person sitting upon a beast, which turns it's head back, and with it's teeth bites, tears, and mangles the man sitting upon it; while the truly spiritual man appears also in heaven like a person sitting upon a beast, but upon a gentle one, which he governs with ease and also at pleasure.

* * * * *

34. V. THE FIFTH STATE OF THIS CHURCH WAS THE SEPARATION OF THE GOOD FROM THE EVIL, WHICH WAS THE LAST JUDGMENT UPON ALL WHO WERE OF THAT CHURCH. This state is described by the flood, in which  
all



all the wicked who remained perished ; and by Noah and his sons, by whom are understood all the good who were saved. The end of the most ancient church represented by Adam is described in the sixth chapter of Genesis by these words ; *When Jehovah saw that the wickedness of man was multiplied in the world, and moreover that every device of his heart was only evil every day, it repented Jehovah that he had made man in the earth : therefore Jehovah said, I will destroy man whom I have created from upon the faces of the earth : only Noah found grace in the eyes of Jehovah, ver. 5 to 8.* But the last judgment upon them is described by the flood ; the reason of which is, because waters in the Word signify truths, and in an opposite sense falses. Truths are signified by the waters of a fountain, the waters of a river, the waters of rain, and by the waters formerly used in washings, and by the waters of baptism at this day : such correspondence arises from the circumstance of truths purifying the soul of man from unclean [affections,] as waters cleanse his body ; hence they are called living waters. But in an opposite sense by waters are signified falses, that is to say, by impure waters, such as the waters of marshes, stinking cisterns, urine, and refuse waters, in general by all hurtful and pestilential waters ; so also by the waters, from whose inundation man dies, consequently by the Noahtic flood. That falses in great abundance are described by inundations, may appear from the following passages ; *Jehovah will cause to come up upon them the waters of the river (Euphrates), strong and many ; it shall go through Judah, it shall INUNDATE, it shall pass over, it shall reach even to the neck, Isa. viii. 7, 8 ;* by the waters of the



river Euphrates are signified reasonings from falses, because by Assyria, whose river it was, is signified reasoning. *The spirit of Jehovah, like an INUNDATING RIVER, shall divide in two even to the neck, to sift the nations with the sieve of vanity*, Isa. xxx. 28 ; by an inundating river here in like manner is signified reasoning from falses. *Behold the waters coming up from the north, which are like an INUNDATING RIVER, and it shall INUNDATE the earth, and it's fulness*, Jer. xlvii. 2 ; this is spoken of the Philistines, by whom are understood they who are not in charity, and hence not in truths ; their falses are signified by the waters coming up from the north, and the devastation of the church in consequence thereof by an inundating river which shall inundate the earth and it's fulness ; earth denotes the church, and fulness denotes all things appertaining thereto. *Say unto those who daub what is unfit, There shall be an inundating rain, in which hail-stones shall fall upon you*, Ezek. xiii. 11, 13 ; the daubing of what is unfit is the confirmation of the false, and hail-stones are falses. *In an over-running INUNDATION he shall make a consummation of the place thereof, and thick darkness shall pursue the enemies*, Nah. i. 8 ; by the inundation which shall consummate is signified the falsification of truth, and by thick darkness truths themselves in the night. *Thou hast said, We have cut out a covenant with death, and with hell we have made a vision ; when the SCOURGE OF INUNDATION shall pass through, it shall not come to us ; we have made a LIE our confidence, and in FALSITY we will hide ourselves*, Isa. xxviii. 15 ; here inundation manifestly signifies destruction by falses, for it is said that they placed confidence in a lie, and that they



they would hide themselves in falsity. *After sixty two weeks Messiah shall be cut off, but not for himself; then the people of the prince that shall come shall destroy the city and the sanctuary, so that the end thereof shall be with an INUNDATION even to desolations*, Dan. ix. 26 ; speaking of the christian church that was to come, in which the worship of the Lord would perish ; this is understood by Messiah's being cut off, but not for himself ; that it would perish by falsifications, is understood by the end thereof being with an inundation even to desolations ; desolation is that falsification : hence it is, that after the Lord had spoken of the abomination of desolation *foretold by the prophet Daniel*, and of the consummation of the age thereby, he said, *that his coming would be as in the days when the FLOOD came, and took them all away*, Matt. xxiv. 15, 39. That by the drowning of Pharaoh and the Egyptians in the sea Suph, Exod. xiv. is understood in the spiritual sense destruction by falses, has been demonstrated in the *ARCANA CŒLESTIA*, in the explication of that chapter.

35. Inasmuch as the churches in the christian world, as well the Roman Catholic, as those separated from them, which are named after their leaders, Luther, Melancthon, and Calvin, derive all sin from Adam and his transgression, I am at liberty here to subjoin some observations on the origins from whence sins are hereditarily derived, for their origins are as many in number as there are fathers and mothers in the world. That inclinations, habilities, and even propensities to evils, are derived from parents, is very evident from the testimonies of experience, and also from the assent of reason. Who doth not know,  
from



from the suffrages collected from experience, that there is a common likeness of minds, and hence of manners and faces, derived from parents, in their children and children's children, even to a certain posterity? Who cannot thence infer, that original sins are derived from them? The notion adopted by every one, while he observes the faces and manners of brothers and near relations in families, causes him to know and acknowledge this truth. What reason then is there for deducing the origin of all evils from Adam and his seed? is there not equal reason to derive it from parents? does not their seed in like manner propagate itself? From the seed of Adam alone to deduce the allurements, from and according to which are [determined] the spiritual forms of the minds of all the men in the universe, would be like deriving from one egg birds of every wing, and from one seed beasts of every nature, as also from one root trees of every kind of fruit. Is there not an infinite variety of men? one like a sheep, and another like a wolf? one like a kid, another like a panther? one like a tractable horse before a chariot, another like a fierce wild ass before it? one like a sportive calf, another like a devouring tyger? and so on. Whence does each derive his peculiar disposition, but from his own father and mother? Why then is it to be traced to Adam, by whom in a representative type is described the first church upon this earth, as has been already shewn? Would not this be like raising from one stock hid deep in the earth a grove of trees of every appearance and use, and from one herb plants of every description and value? Would it not also be like extracting light from the dark ages and obscure histories, and  
like



like unfolding an inexplicable riddle? Why not rather [derive the dispositions of men] from Noah, *who walked with God*, Gen. vi. 9, and *whom God blessed*, chap. ix. 1, and from whom alone, surviving with his three sons, *the whole earth was overspread?* chap. ix. 19; in this case would not the hereditary principles of the generations descended from Adam be extirpated, as if carried away by a flood? But, my friend, I will disclose the true source of sins; every evil is conceived of the devil as a father, and is born of an atheistical faith as a mother; and on the other hand, every good is conceived of the Lord as a father, and is born of a saving faith in him as of a mother: the generations of all goods in their infinite varieties among men are from no other origin than from the marriage of the Lord and the church; and on the contrary, the generations of all evils in their varieties among men are from no other origin than from the connubial union of the devil with a profane congregation. Who doth not know, or may not know, that man must be regenerated by the Lord, that is, created anew, and that so far as this is effected, so far he is in goods? Hence it follows, that in proportion as he is not willing to be begotten anew or created anew, in the same proportion he derives and retains the evils implanted in him from his parents: this is what is interiorly contained in the first precept of the decalogue, *I am a jealous God, visiting the iniquity of the fathers upon the sons, upon the third and fourth generation of them that hate me, and shewing mercy to thousands who love me and keep my commandments*, Exod. xx. 5, 6. Deut. v. 9, 10.

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36. VI. THE SIXTH STATE OF THE MEN OF THIS CHURCH, WHICH TOOK PLACE AFTER THE LAST JUDGMENT, WAS THE ELEVATION OF THE FAITHFUL TO GOD, OF WHOM WAS FORMED A NEW HEAVEN; AND THE REMOVAL OF THE UNFAITHFUL FROM GOD, OF WHOM WAS FORMED A NEW HELL. In the preceding pages, from n. 10 to 13, and from n. 14 to 17, it was shewn, that after consummation a last judgment was executed upon all who were of each of the four churches above-named, and after this a new heaven and a new hell were formed of them, and consequently that upon the inhabitants of this earth FOUR JUDGMENTS have taken place, and of them FOUR HEAVENS AND HELLS have been formed; and it has been given to know, that both those heavens and those hells are so entirely distinct from each other, that no individual can by any means pass out of his own into that of another. All these heavens have been described in the treatise concerning CONJUGIAL LOVE; and whereas the spiritual origin of love truly conjugal is solely derived from the marriage of the Lord and the church, thus from the love of the Lord towards the church and of the church to the Lord, and whereas the most ancient people were in both these loves, so long as they retained the image of God in themselves, therefore I may be allowed to transcribe from that treatise the following particulars concerning that heaven, to which access was then granted me.

37. “ On a time, when I was meditating on conjugal  
 “ love, my mind was seized with a desire of knowing  
 “ what had been the quality of that love amongst those  
 “ who lived in the GOLDEN AGE, and afterwards what had  
 “ been



“ been it’s quality in the following ages, which have their  
“ names from SILVER, COPPER, and IRON ; and whereas I  
“ knew, that all who lived well in those ages, are in the  
“ heavens, I prayed to the Lord, that I might be permitted  
“ to converse with them, and be instructed. And lo !  
“ an angel presented himself to me, and said, I am sent  
“ by the Lord to be thy guide and companion ; and first  
“ I will lead and accompany thee to those who lived in  
“ the first age or period, which is called golden : (the  
“ golden age is the same with the age of the most ancient  
“ church, which is understood by the HEAD OF PURE  
“ GOLD, upon the statue seen by Nebuchadnezzar in a  
“ dream, Dan. ii. 32, of which we have spoken before.)  
“ The angel said, The way to them is arduous, it lies  
“ through a very thick wood, which no one can pass,  
“ unless a guide be given him from the Lord. I was in  
“ the spirit, and prepared myself for the journey, and  
“ we turned our faces to the east ; and as we advanced I  
“ saw a mountain, whose height extended beyond the  
“ region of the clouds. We passed through a great de-  
“ sert, and came into a wood crouded with various kinds  
“ of trees, and dark by reason of their growing so close  
“ together, of which the angel had previously informed  
“ me ; but the wood was intersected with several narrow  
“ paths, which the angel said were so many ways lead-  
“ ing astray, and that unless the eyes be opened by the  
“ Lord, so as to see the olive trees girt about with vine  
“ tendrils, and the steps be directed from one olive tree  
“ to another, the traveller would wander about till he  
“ arrived in the regions of Tartarus [or hell]. This  
“ wood is of such a nature, to the end that the passage  
L “ may



“ may be guarded; for none but a primeval nation dwells  
“ upon that mountain. After we had entered the wood,  
“ our eyes were opened, and we saw here and there olive  
“ trees entwined with vines, from which hung bunches  
“ of grapes of an azure colour, and the olive trees were  
“ arranged in perpetual circles; wherefore we made vari-  
“ ous circuits as they presented themselves to our view;  
“ and at length we saw a grove of lofty cedars, and  
“ some eagles upon their branches; whereupon the angel  
“ said, Now we are on the mountain not far from it’s  
“ summit. So we went on, and lo! behind the grove  
“ was a circular plain, where were feeding male and fe-  
“ male lambs, which were representative forms of the  
“ state of innocence and peace of the inhabitants of the  
“ mountain. We passed through this grove, and lo!  
“ there were seen thousands and thousands of tabernacles  
“ in front, and on each side, in every direction as far as  
“ the eye could reach. And the angel said, Now we are  
“ in the CAMP, where are the ARMIES OF THE LORD  
“ JEHOVIH, for so they call themselves and their habita-  
“ tions: these most ancient people, whilst they were in  
“ the world, dwelt in tabernacles; wherefore now also  
“ they dwell in the same. But I said, Let us bend our  
“ way to the south, where the wiser of them dwell, that  
“ we may meet some one, with whom we may enter into  
“ conversation. In going along I saw at a distance three  
“ boys and three girls sitting at the door of their taberna-  
“ cle; but as we approached, the boys and girls appeared  
“ like men and women of a middle stature. And the angel  
“ said, All the inhabitants of this mountain appear at a  
“ distance like infants, because they are in a state of  
“ innocence,



“innocence, and infancy is the appearance of innocence.  
“These men on seeing us ran towards us, and said,  
“Whence are ye, and how came ye hither? your faces  
“are not of the faces of this mountain. But the angel  
“in reply told them, that by permission we had had  
“access through the wood, and what was the cause of our  
“coming: on hearing which, one of the three men  
“invited and introduced us into his tabernacle. The  
“man was clad in a coat of a blue colour, and a waist-  
“coat of white wool; and his wife had on a purple  
“gown, with a stomacher under it of fine linen wrought  
“with needle-work. And whereas my thought was influ-  
“enced by the desire of knowing the [state of] marria-  
“ges amongst the most ancient people, I looked by turns  
“on the husband and wife, and observed as it were an  
“unity of their souls in their faces; and I said, Ye two are  
“one: and the man answered, We are one, her life is in  
“me, and mine in her; we are two bodies, but one soul;  
“the union subsisting between us is like that of the two  
“tents in the breast, which are called the heart and the  
“lungs; she is the very substance of my heart, and I am  
“her lungs; but whereas by heart we here mean love,  
“and by lungs wisdom, we understand the latter by the  
“former on account of their correspondence; she is the  
“love of my wisdom, and I am the wisdom of her love;  
“hence, as thou saidst, there is an appearance of unity  
“of souls in our faces; hence it is as impossible for any  
“one of us here to look at the wife of a companion  
“with a lustful eye, as it is to behold the light of our  
“heaven from the shades of Tartarus. Hereupon the  
“angel said to me, Thou hearest now the speech of



“ these angels, that it is the speech of wisdom, because  
“ they speak from causes. After this, I saw a great  
“ light upon the hill in the midst amongst the tabernacles,  
“ and I asked, Whence is that light? and he said, It  
“ is from the sanctuary of the tabernacle of our worship:  
“ and I asked whether it was allowed to approach it; and  
“ he said that it was allowed: then I approached, and  
“ saw the TABERNACLE without and within, answering  
“ exactly to the description of the tabernacle, which was  
“ built for the sons of Israel in the desert, the form  
“ whereof was shewn to Moses on mount Sinai, Exod.  
“ xxv. 40; chap. xxvi. 30. I asked further, what there  
“ was within it's sanctuary, whence so great a light pro-  
“ ceeded; and he answered, There is a tablet with this  
“ inscription, THE COVENANT BETWEEN THE LORD  
“ JEHOVIH AND HEAVEN: he said no more. Then I ques-  
“ tioned them concerning the LORD JEHOVIH, whom they  
“ worship; and I said, Is he not God the Father, the  
“ creator of the universe? and they replied, He is; but  
“ by the Lord Jehovih we understand Jehovah in his  
“ humanity, for we cannot look at Jehovah in his inmost  
“ divinity, but only through his humanity: and then  
“ they explained, what they formerly understood, and  
“ also what they now understand, by the SEED OF THE  
“ WOMAN WHICH SHOULD TREAD UNDER FOOT THE HEAD  
“ OF THE SERPENT, Gen. iii. 15, viz. that the Lord Jeho-  
“ vih was to come into the world, to redeem and save all  
“ who did believe, and who should hereafter believe on  
“ him. When we had ended our discourse, a man ran  
“ to his tabernacle, and returned with a pomgranate,  
“ in which was abundance of seeds of gold; this he pre-  
“ sented



“sented to me, and I brought it away ; which was a sign  
“to me, that we had been with those who lived in the  
“golden age.”—For an account of the heavens of the  
other churches, in their order, which succeeded the most  
ancient, see the said treatise on CONJUGIAL LOVE, from  
n. 76 to 82.

38. The hell of those, who were of the most ancient church, is of all the hells the most dreadful, consisting of such as in the world believed themselves to be as God, according to the deceitful declaration of the serpent, Gen. iii. 5 ; and deeper in that hell are they, who persuaded themselves that they were really gods, from the fantastical notion that God had transfused his divinity into men, and so that there was no longer a God in the universe. In consequence of that dreadful persuasion, there exhales out of that hell a deadly stench, which infects the adjacent places with such a baleful contagion, that when any one approaches near, he is at first seized with such furious madness, that presently after some convulsive motions he seems to himself to be in the agonies of death. I saw a certain spirit near that place lying down as if he was dead, but on being removed thence he recovered. That hell lies in the middle of the southern quarter, surrounded with ramparts, on which stand some [spirits,] who with the voice of a Stentorian trumpet call out [to strangers,] Approach no nearer. I have heard from the angels, who are in the heaven above that hell, that evil spirits appear there like serpents twisted into inextricable folds, as an effect of their vain devices and incantations, by which they allure the simple to assent to their being gods, and to believe that there is no God besides



sides them. The ancients, who couched every thing under fables, understood such persons by the giants, who assaulted the camp of the gods, and who were cast down by the thunderbolts of Jupiter, and thrust under the burning mountain Etna, and were called Cyclops: they also gave to their hells the names of Tartarus, and the pools of Acheron; and the deep gulphs there they called Styx, and those who dwelt there Lernean Hydræ, [or many-headed serpents,] &c. &c.

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### LEMMA THE THIRD.

*Of the Noahitic or Ancient Church on this Earth.*

39. **I**NASMUCH as every church is threefold, viz. inmost or celestial, middle or spiritual, and external or natural, therefore Noah had three sons; and by Shem is signified the inmost or celestial church, by Japhet the middle or spiritual church, and by Ham the external or natural church: but we have not leisure in this place to describe the persons, with whom the one church is, and with whom the second and third are, nor of what quality they are in themselves, and in relation to each other: for there are three heavens, the supreme, the middle, and the lowest, to which those three degrees of the church correspond. Moreover this Noahitic or ancient church was spread abroad through all Asia, especially into Syria, Mesopotamia, Assyria, Chaldea, the land of Canaan and parts adjacent thereto, Philistia, Egypt, Tyre, Sidon,



Sidon, Niniveh, and also into Arabia, and Ethiopia, and in course of time into Great Tartary, and from thence downwards as far as the Euxine Sea, and from this latter into all the countries of Africa. That the nations in every part of the earth have been in the habits of worship derived from some kind of religion, is a thing well known; and religion cannot exist, except by means of some REVELATION, and the propagation thereof from nation to nation; see the former work entitled TRUE CHRISTIAN RELIGION, n. 273 to 276; where it was shewn, that prior to the Israelitish Word there was a Word, which in time was lost, but by the divine providence of the Lord is still preserved in Great Tartary, and that their divine worship remains even to the present day; on which subject see also n. 264, 265, 266, and n. 279, of the said work.

40. Who can deny, that the universe was created for the sake of the human race, that out of it might be formed an angelic heaven, wherein God might dwell in the dominion of his glory? To promote and accomplish this end, what mediate cause can there be but religion? and what else is religion but a walking with God? Moreover religion is like seed, producing just and true desires, and hence just and true judgment and conduct in things spiritual, and by these in things moral, and by the latter and the former in things civil. In order therefore that it may be known, what is the quality of the man who has religion, and what is the quality of him who has no religion, its hall be explained: The man, who has religion, is in THINGS SPIRITUAL like a phoenix, which nourishes it's young with it's own blood; but the man, who has no religion,



religion, is in such things like a vulture, which for want of food devours it's own offspring. The man, who has religion, is in THINGS MORAL like a turtle-dove in a nest with it's mate, sitting upon it's eggs or young ones ; but the man, who has no religion, is in such things like a rapacious hawk in a coop before a dove-house. The man, who has religion, is in THINGS POLITICAL like a swan flying with a bunch of grapes in it's mouth ; but the man, who has no religion, is in such things like a basilisk with a poisonous herb in it's mouth. The man, who has religion, is in JUDICIARY MATTERS like a tribune riding upon a generous horse ; but the man, who has no religion, is in such things like a serpent in the desert of Arabia biting it's own tail, and in that folded state throwing itself upon a horse with an intent to wind itself about the rider. The man, who has religion, is in OTHER MATTERS OF A CIVIL NATURE like a prince the son of a king, who exhibits notable marks of charity, and utters the elegancies of truth ; but the man, who has no religion, is like the three-headed dog Cerberus at the entrance of the court of Pluto, casting forth poisonous foam out of his triple mouth.

41. It is not possible to give a description of the successive states of this church, namely it's rise or morning, it's progression into light or day, it's vastation or evening, and it's consummation or night, in the same manner as we before described the states of the most ancient church, because the states of the Noahitic or ancient church cannot in like manner be collected from our Word ; for it gives only a brief account of the descendants of Noah from his three sons, in one or two pages ; and moreover that



that church was spread abroad through several kingdoms, and in each kingdom it was diversified, and hence it underwent and passed through the said states in a different manner. That THE FIRST AND SECOND STATES THEREOF in the regions round about Jordan and towards Egypt were like the garden of Jehovah, appears from the following passage, *The plain of Jordan was like the garden of Jehovah, like the earth of Egypt, as they come to Zoar*, Gen. xiii. 10. And that the case was the same with Tyrus, appears from the following, *Thou prince of Tyrus, full of wisdom, and perfect in beauty, thou hast been in the garden of God; every precious stone was thy covering; thou wast perfect in thy ways, from the day in which thou wast created until perversity was found in thee*, Ezek. xxviii. 12 to 15. That Ashur was like a cedar in Libanus, appears from the following, *Behold, Ashur is a cedar in Libanus, beautiful in branches, excelling in height; in his branches all the birds of the heavens built their nests, and under his branches every beast of the field brought forth their young, and in his shadow dwelt all great nations: no tree in the garden of God was equal to him in beauty, and all the trees of Eden, which were in the garden of God, envied him*, Ezek. xxxi. 3 to 9. That wisdom flourished in Arabia, appears from the queen of Sheba's going to Solomon, 1 Kings x. 1 to 14; and afterwards from the three wise men, who came to Jesus when recently born, under the direction of a star, Matt. ii. 1 to 12. THE THIRD AND FOURTH STATES OF THAT CHURCH, which were the states of it's vastation and consummation, are described in the Word throughout, both in the historical and in the prophetical parts; the consummation of

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the nations round about Jordan, or the land of Canaan, is described by the destruction of Sodom, Gomorrah, Admah, and Seboim, Gen. xix; the consummation of the church of the nations within Jordan, or in the land of Canaan, is described by the expulsion of some, and universal slaughter of others, in Joshua, and in the book of Judges; the consummation of that church in Egypt is described by the drowning of Pharaoh and the Egyptians in the sea Suph, Exod. xiv. &c. &c.

42. Certain it is, that this ancient church was a representative church, which by types and visible and natural signs figured forth the invisible and spiritual things of the church which was at length to come, when Jehovah himself should manifest himself in a natural human form, and by means thereof should procure to himself an entrance to men, and to men access to himself, and thus should divest himself of types, and found a church with precepts, which should lead by a compendious way to heaven, the habitation of his divinity, all who believe on him as a Man, and who keep his commandments. But as this ancient church, typical of that which was to come, converted the representative correspondences into things magical and idolatrous, and thus into things infernal, Jehovah raised up the Israelitish church, wherein he might restore the primitive types, which were celestial; such types were all the tabernacles, feasts, sacrifices, priesthoods, the garments of Aaron and his sons, unctions, and statutes, which are published in a long series by Moses.

43. How the representative church with them was turned into an idolatrous church, I will explain in a few words.



words. All the spiritual things relating to heaven and the church were presented before them in visible and tangible forms, as was mentioned just above; those forms were taken from the subjects of the three kingdoms of nature, the animal, the vegetable, and the mineral, by which were represented such things as appertain to the heavenly kingdom; these forms they placed in their sanctuaries, in the interior recesses of their houses, and in the public places and streets, arranging them according to their [respective] significations. But the succeeding age, after that the science of correspondences was obliterated, and when in consequence thereof the knowledge of their signification was lost, began to regard and consider those objects as so many divine and holy objects; and then to some they bowed the knee, some they kissed with their lips, and some they ornamented and decorated with wreaths, flowers, and bandages, just as children do their dolls, and as Papists do their images; yea, of some they made household gods, of some tutelar demigods, and of some Pythons [or familiar spirits;] some again of smaller sizes they carried in their hands, some they hugged in their bosoms, caressed them, and whispered petitions to them, and so on; thus they converted heavenly types into infernal types, and the divine things of heaven and the church into idols. On account of this transfiguration and defiguration of heavenly things, a new representative church was raised up amongst the sons of Israel, in which real representations, as was said above, were instituted, and which was prohibited from celebrating divine worship by any others, as is evident from these words in the first precept of the decalogue, *Thou shalt*



*not make to thyself a graven image, nor any figure, which is in the heavens from above, or which is in the earth beneath, or which is in the waters under the earth. Thou shalt not bow down thyself to them, nor worship them,* Exod. xx. 4, 5. Deut. v. 8, 9.

44. It was observed, that out of the people of every church at it's end there was formed a new heaven and a new hell, and since I have given, in the preceding Lemma, an account of the heaven and hell of those who were of the most ancient church, I shall also relate some particulars concerning the heaven and hell of those who belonged to the ancient church: for access was given me to them, inasmuch as I was permitted to travel about and survey the spiritual world, to the end that the new and true christian church may not be in gross darkness concerning heaven and hell, and concerning their lot after death, according to the actions of their life. The following quotation is taken from the work on CONJUGIAL LOVE, n. 76.

“ CONCERNING THE HEAVEN OF THOSE [WHO WERE OF  
 “ THE ANCIENT CHURCH.] An angel came to me, and said,  
 “ Art thou willing that I accompany thee to the people,  
 “ who lived in the SILVER AGE OR PERIOD, that we may  
 “ hear from them an account of the manners and life of  
 “ their time? and he added, that no one can have access  
 “ to them, but by the Lord's favour and protection. I was  
 “ in the spirit, and accompanied my guide; [we came] first  
 “ to a hill in the confines of the south-east; and when we  
 “ were on the top thereof, he shewed me a great extent of  
 “ country, and we saw at a distance an eminence like that of  
 “ a mountain, between which and the hill whereon we stood  
 “ was a valley, and beyond the valley a plain, and from the  
 “ plain



“ plain a rising ground of easy ascent. We descended the  
“ hill with intent to pass over the valley, and we saw here  
“ and there on each side blocks of wood and great stones  
“ carved into figures of men, and of various beasts,  
“ birds, and fishes ; and I asked the angel what they  
“ meant, and whether they were not idols ? He answered,  
“ They are no such thing ; they are figures representa-  
“ tive of various moral virtues, and spiritual truths ; the  
“ people of that age were acquainted with the science of  
“ correspondences ; and whereas every beast, bird, and  
“ fish corresponds to some quality, therefore each distinct  
“ carved figure represents and signifies some peculiar  
“ attribute of virtue or truth, and several together repre-  
“ sent virtue or truth itself in some common extended  
“ form : these are what in Egypt were called hierogly-  
“ phics. We proceeded through the valley, and as  
“ we entered the plain, lo ! we saw horses and chariots,  
“ the horses variously harnessed and caparisoned, and  
“ the chariots of different forms, some carved in the  
“ shape of eagles, some like unicorns, and some like  
“ whales ; we also saw at the extremity [of the plain]  
“ some carts, and surrounding them on each side stables :  
“ but as we approached, both horses and chariots disap-  
“ peared, and instead of them we saw men, pairs and  
“ pairs, walking, discoursing, and reasoning. Then  
“ the angel said to me, The figures of horses, chariots,  
“ and stables, which were seen at a distance, are appear-  
“ ances of the rational intelligence of the men of that  
“ age ; for a horse by correspondence signifies the under-  
“ standing of truth, a chariot the doctrine thereof, and  
“ stables places of instruction : thou knowest that all  
“ things



“ things in this world appear according to corresponden-  
“ ces. But we passed by these things, and ascended the  
“ hill, and at length saw a city, which we entered ; and  
“ as we walked through it, we took a view of the houses  
“ from the streets and public places. In the middle of  
“ the city were palaces built of marble, having steps of  
“ alabaster in front, and at the sides of the steps pillars  
“ of jasper. We saw also temples of precious stone of  
“ a sapphire and azure colour. And the angel said to me,  
“ Their houses are of stones, because stones signify  
“ natural truths, and precious stones spiritual truths ;  
“ and all they, who lived in the silver age, had intelligence  
“ grounded in truths spiritual, and in truths natural  
“ thence derived : the like also is signified by silver. In  
“ taking a view of the city, we saw here and there con-  
“ sorts, both husbands and wives ; we expected an invi-  
“ tation from some of them ; and while the thought was  
“ in our mind, we were called back by two into their  
“ house, which we entered : and the angel conversed with  
“ them for me, and explained the cause of our coming  
“ to this heaven, informing them that it was for the sake  
“ of instruction concerning the manners of the ancients,  
“ of whom it consisted. And they replied, We were  
“ from the people in Asia, and the study of our age was  
“ the study of truths, by which we procured intelligence ;  
“ this study was the study of our souls and minds ; but  
“ the study of our bodily senses consisted in representa-  
“ tions of truths in natural forms, and the science of  
“ correspondences conjoined the sensual things of our  
“ bodies with the perceptions of our minds, thus natural  
“ and corporeal things with spiritual and celestial things,  
“ and



“ and procured to us communication with the angels of  
“ heaven. On hearing this, the angel requested them to  
“ give some account of their marriages : and the hus-  
“ band said, There is a correspondence between spiri-  
“ tual marriage, which is that of good and truth, and na-  
“ tural marriage, which is that of a man with his wife ;  
“ and whereas we have studied correspondences, we have  
“ seen that the church, with it's truths and goods, can  
“ in no wise exist with any others, than those who live in  
“ love truly conjugal ; for the marriage of good and  
“ truth is the church in man ; wherefore all of us, who  
“ are in this heaven, say, that the husband is truth, and  
“ the wife the good of his truth, and that good can-  
“ not love any other truth but it's own, nor can truth in  
“ return love any other good but it's own ; if any other  
“ were loved, internal or spiritual marriage would perish,  
“ which constitutes the church, and there would be only  
“ external or natural marriage, to which idolatry corres-  
“ ponds, and not the church. When he had ended his  
“ discourse, we were introduced into an antichamber,  
“ where were several devices on the walls, and little  
“ images as it were molten of silver ; and I asked, What  
“ are those ? They said, They are pictures and forms  
“ representative of several qualities, attributes, and  
“ delights, of a spiritual nature ; as were also the cheru-  
“ bim and palm-trees on the walls of the temple at Jeru-  
“ salem. After this, there appeared at a distance a cha-  
“ riot drawn by small white horses ; on seeing which the  
“ angel said, That chariot is a sign for us to depart.  
“ Then, as we were going down the steps, our host gave  
“ us a bunch of white grapes adhering to the vine leaves ;  
“ and



“ and lo ! the leaves in our hands became silver, and we  
“ brought them away as a sign that we had conversed  
“ with the people of the silver age.”

45. “ CONCERNING THE HELL OF THOSE [WHO WERE  
“ OF THE ANCIENT CHURCH.] The hells of the men of the  
“ Noahitic or ancient church for the most part consist of  
“ magicians, who have huts and places of entertainment  
“ scattered up and down in the desert. They wander  
“ about there with staves in their hands, of various forms,  
“ some of which are stained with juices appropriated to  
“ the art of necromancy ; by them, as in former times,  
“ they still exercise their delusive arts, which are effected  
“ by the abuse of correspondences, by fantasies, by  
“ persuasive assurances, which formerly gave birth to a  
“ miraculous faith, and to miraculous works, and also by  
“ exorcisms, enchantments, fascinations, and sorceries,  
“ with several other diabolical contrivances, whereby  
“ they present illusory appearances as if they were real :  
“ the highest delight of their heart is to utter prophecies  
“ and prognostications, and to act the part of Pythons  
“ [or familiar spirits.] From these chiefly have arisen the  
“ enthusiastic notions, which have prevailed in the chris-  
“ tian world.”

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## LEMMA THE FOURTH.

*Of the Israelitish and Jewish Church.*

46. **I**N order that the states of this church may be well understood and distinctly arranged, it is necessary to consider them in the following order : I. That the first state of this church was the appearance of the Lord Jehovih, and it's calling and confederation, and at the same time it's rise or morning. II. That the second state of this church was it's instruction, and afterwards introduction into the land of Canaan, and at the same time it's progression into light and it's day. III. That the third state of this church was it's deviation from true representative worship into idolatrous worship, and at the same time it's vastation or evening. IV. That the fourth state of this church was it's profanation of sanctities, and at the same time it's consummation or night. V. That before this state, and after it, a promise was made of the coming of the Lord Jehovih into the world, and of a new church, wherein justice and judgment should reign. VI. That the fifth state of this church was the separation of the good from the evil, and at the same time the judgment upon those who had been of that church, which judgment took place in the spiritual world. VII. Some observations concerning the heaven and hell of that nation.



## I.

*That the first State of this Church was the Appearance of the Lord Jehovih, and it's Calling and Confederation, and at the same Time it's Rise or Morning.*

47. **W**E are taught by the Word, that the Lord Jehovih hath appeared at the beginning of each of the four churches, which have existed on this earth : the reason is, because God is all in all of the church and it's religion, and the acknowledgment of God therein is like the soul in the body, which vivifies both it's interiors and it's exteriors ; it is also like the prolific principle in seed, which intimately uniting with all the sap drawn from the earth by the root, accompanies it from the first stage of germination even to the production of fruit, into which also it enters, and disposes vegetation to proceed in it's order. Wherefore a man of the church, without the acknowledgment of God, is in the sight of angels a mere brute like a wild beast of the wood, or like a bird of the night, or like a huge monster of the sea ; yea a man, without the acknowledgment of God, is like a tree, whose branches are chopped off, and whose trunk is cut in pieces, and the whole piled up into a heap reserved for the fire, for the Lord saith, *Without me ye cannot do any thing ; if any one abide not in me, he is cast forth as a branch, and is withered ; and they gather him, and cast him into the fire, and he is burned*, John xv. 5, 6. Man, without the acknowledgment of God, is inwardly, as to his rational principles, like the ruinous heaps of **a** city that has been burnt ; and he is also like food, **which**,  
when



when the nutritious juices are boiled out of it, is fit only for the dunghill ; not to mention other comparisons.

48. But it would be impossible for man to acknowledge God or any thing divine, unless God had manifested himself in a personal human form ; for the natural things of the world encompass him about, so that he neither sees, feels, nor aspires to any thing else, but what is thence, and in immediate contact with the organs of his body ; hence his mind conceives and acquires a rational principle, which lies in the very bosom of nature, like an embryo in the womb ; neither does it see any thing before it is brought forth, and receives sight. How then can man in this state by any means look beyond nature, and acknowledge any thing above it, as is every thing divine, celestial, and spiritual, and consequently every thing relating to religion ? These things are in themselves above natural things ; wherefore there is an absolute necessity, that God should manifest himself, and thereby cause himself to be acknowledged [by man,] and after acknowledgment favour him with his divine inspiration, and by this received in the heart lead him, and at length [raise him] to himself into heaven, which cannot possibly be effected, except by instructions. Must not an emperor also, or a king, first cause himself to be acknowledged and crowned, before he enters upon his government ? and likewise before his coronation, is he not provided with the insignia of authority, clothed [in garments of royalty,] and anointed ? must he not bind the people to himself by stipulated covenants mutually confirmed by oath, whereupon the people become the king's, and the king the people's ? Must not a bridegroom first



cause himself to be seen, before he makes proposals of betrothing, and afterwards of marriage? Must not a father stand before his infant, embrace and kiss him, before the infant can say Abba father? and so in other cases. Still more must the Lord Jehovih, who is King of kings and Lord of lords, Apoc. xvii. 14; the Bridegroom and Husband of the church, Apoc. xxi. 9; and consequently the Father of all her offspring. By the Lord Jehovih we understand the Lord our Saviour and Redeemer, who in Daniel and in the prophets throughout is called the Lord Jehovih.

49. It was observed above, that the first state [of this church] with the sons of Israel was the appearance of the Lord Jehovih, it's calling and confederation; and we learn from the Word, that these three things took place first with Abram, secondly with Moses, and thirdly with all the people. THE APPEARANCE OF THE LORD JEHOVIH BEFORE ABRAHAM is described in Genesis thus, *Jehovah appeared to Abraham in the plains of Mamre; he was sitting at the door of his tent, and when he lifted up his eyes and saw, behold three men stood near him, whom as soon as he saw, he ran to meet them from the door of the tent, and bowed himself to the earth; and he said, ADONAI, if I have found grace in thy eyes, pass not away, I pray, from thy servant,* chap. xviii. 1, 2, 3, &c. It was the Lord our Saviour, who appeared in his divine trinity, represented by the three angels, for the Lord said, *Abraham exulted to see my day, and he saw and rejoiced; verily, verily I say unto you, Before Abraham was, I am,* John viii. 56, 58. There is in the Lord a divine trinity, and the divine unity



unity in the divine trinity was represented by three men, who were also called angels, chap. xviii. 2 ; chap. xix. 1. But in his divine unity he was called ADONAI, chap. xviii. 3 ; chap. xix. 18 ; and also very frequently JEHOVAH, chap. xviii. 13, 14, 17, 19, 20, 22, 26, 33. THE APPEARANCE OF THE LORD JEHOVIH BEFORE MOSES is described in Exodus thus, *The angel of Jehovah appeared to Moses at the mountain at Horeb, in a flame of fire out of the midst of a bush : therefore Moses said, I will go aside and see this great vision, why the bush is not burnt ; and Jehovah saw that he went aside, therefore God cried to him out of the midst of the bush, and said, Moses, Moses : and moreover Moses said to God, What is thy name ? God said, I AM WHO I AM ; thus shalt thou say to the sons of Israel, I AM hath sent me to you,* chap. iii. 2, 3, 4, &c. 14, 15, &c. THE APPEARANCE OF THE LORD JEHOVIH BEFORE ALL THE PEOPLE is also described in Exodus thus, *Jehovah said to Moses, Speak unto the sons of Israel, that they be ready against the third day, for on the third day Jehovah will descend in the eyes of all the people upon mount Sinai : and it came to pass on the third day, that there were voices, and lightnings, and thick clouds upon the mountain, and the voice of a trumpet exceedingly vehement, so that all the people who were in the camp trembled : mount Sinai was altogether in a smoke, for he descended upon it in fire, and promulgated the law before the people,* chap. xix. 9 to 24 ; and chap. xxiv. 9 to 18. The Lord also APPEARED to Joshua as Prince of the army of Jehovah, before whom Joshua fell on his face to the earth, and called him his ADONAI, chap. v. 13, 14.

49½. THE CALLING OF THE SONS OF ISRAEL TO THE

LAND



LAND OF CANAAN, THUS TO THE CHURCH, WAS ALSO THREE TIMES MADE, ONCE TO ABRAM, that he should depart thither out of his native country, with the promise that his seed should inherit that land, Gen. xii. 1 to 7. THE CALLING WAS ALSO MADE THROUGH MOSES, Exod. iii. 16, 17; and AGAIN THROUGH JOSHUA, chap. i. 3 to 11.

50. A COVENANT WAS ALSO ENTERED INTO SEVERAL TIMES, first with Abram, as related in Gen. xvii. 1 to 14; then with the people, Exod. xxiv. 7, 8; and again, Josh. xxiv. 24, 25. From these considerations now it is evident, that the first state of this church was the appearance of the Lord Jehovih, and it's calling and confederation, and at the same time it's rise or morning. That by the LORD JEHOVIH in the Word throughout is understood Jehovah in his humanity, who is the Lord our Redeemer and Saviour, will be seen in the following pages.

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## II.

*That the second State of this Church was it's Instruction, and afterwards Introduction into the Land of Canaan, and at the same Time it's Progression into Light and it's Day.*

51. **I**T was shewn above, that as well the ancient or Noahitic church, as the Israelitish church now treated of, was with respect to the whole of it's worship a representative church. The reason of this was of the divine providence, because Jehovah had not yet clothed himself with



with the human natural [principle,] which he assumed by incarnation in the womb of Mary, thus according to the order established from the creation; and till this had taken place, he could not be conjoined to man as to the interiors of his spirit, nor consequently could he manifest to man's interior perception his divine things, which are celestial and spiritual, and so far above the reach of the bodily senses. Indeed this was as impossible, as it is to cause a bird to fly in ether, or a fish to swim in air: for were Jehovah to enter into man in any other way than by his humanity, it would be like casting the branch of a tree into the very focus of a burning glass, or like putting quicksilver on a piece of wood while burning in a furnace, in which case they would instantly be dissipated; for Jehovah is like a consuming fire from the ardour of his divine love, in which if he were to enter man without his humanity, he would destroy him, as was just now observed: wherefore he said to Moses, when he was desirous of seeing his glory, that no man could see him and live. But the case was quite different, after he had assumed the human natural [principle,] and had united this latter when glorified to his divine [principle,] and thus had conjoined in himself the divine celestial, the divine spiritual, and the divine natural, into one; for he could then by means thereof conjoin himself to man in his natural, yea in his sensual [principle,] and at the same time to his spirit or mind in his rational [principle,] and thus could illustrate his natural lumen with celestial light. That such conjunction was effected after the coming of Jehovah into the world, evidently appears from the words of the Lord himself, *In that day ye shall know, that I*  
*am*



*am in my Father, and ye in me, and I in you,* John xiv. 20. Now before the incarnation of Jehovah took place, there could be no conjunction [with him,] except by means of an angel, thus by means of a representative humanity ; on which account also all things of the church at that time were made representative, and in consequence thereof [men] worshipped Jehovah by types which affected the bodily senses, and which at the same time corresponded to things spiritual. Hence it was, that the men of the ancient church, and still more the men of the Israelitish church, were external and natural men, nor could they become internal and spiritual, as men can since the coming of the Lord. But nevertheless they who acknowledged Jehovah, and together with him Adonai, that is, the Lord who was to come, and who in the Word is called the Lord Jehovih, the God of Israel and his Holy One, Messiah or the Anointed of Jehovah, a King, a Rock, and in some places a Son, and who worshipped them together, received a holy [principle] in their spirits, and hence [cherished the same] in the typical institutions of their religion. The rest, however, did not receive it ; in consequence of which, their religion was not religion, but superstition ; nor was their worship representative, but idolatrous ; and although it was similar in the external form, yet it was dissimilar in the internal. But in order that this subject may receive further light, it shall be illustrated by comparisons : Idolatrous worship is like one who venerates a king, prince, nobleman, or any person of high dignity, merely on account of the pomp of his courtiers and retinue, the magnificence of his chariots, his horsemen and footmen, and the splendor of  
of



of his purple robes: but genuine representative worship is like one who regards a king, prince, nobleman, or any person of high dignity, from his religion and wisdom, his justice and judgment, and who from a consideration of these virtues beholds the above-mentioned insignia of his honour. Again, idolatrous worship is like one who regards the primate of a church merely on account of his turban, and the jewels in it, or any other prelate or bishop on account of his mitre or bonnet: but genuine representative worship is like one who regards them from their zealous love for the souls of the men of the church, and for their eternal salvation, and who from such considerations beholds the honourable marks of distinction on their heads. Moreover idolatrous worship is like a field full of corn-stalks without ears, or with ears without corn in them, or even with corn yet without any nucleus [or heart] in the corn, and so on: but genuine representative worship is like a field full of ripe corn, whose grains swell in substance, and afford flour and bread in abundance. Idolatrous worship is also like an egg, in which there is no spermatic humour: but genuine representative worship is like an egg, in which there is a prolific principle, which produces a chicken. To make yet another comparison between those two kinds of worship; idolatrous worship is like a person who, in consequence of a rheumatic fever, has lost the sense of smelling and the sense of tasting, and who, on applying any grapes to his nostrils, or pouring wine on his tongue, is sensible of nothing but their touch: but genuine representative worship is like a person, who at one and the same time exquisitely perceives the fragrance of the grape and the

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flavour



flavour of the wine, and thus enjoys the use of both with pleasure.

52. That the second state of this church was INSTRUCTION, follows from the order [of things ;] for when any one is called to the church, he must be instructed in the precepts of religion, according to which he is to live. That this took place with the sons of Israel after their calling, is evident from the promulgation of the law upon mount Sinai, in which are contained all the precepts of love and faith to God, and all the precepts of love and fidelity towards the neighbour. After their instruction in the general precepts of life and faith, there followed a publication of various laws, called judgments and statutes, which had relation to the sanctification of the sabbath, to stated feasts, to sacrifices, to the priesthood, to the tabernacle, to holy worship within it, and upon the altar without it, also to the eating of sanctified things, to the ministry of Aaron and his sons, to their garments and the consecration thereof, and to the sanctification of all things appertaining to the tabernacle by the oil of anointing ; likewise to the order of Levites, to marriages and divorces, to cleansings, to foods, to places of refuge, with various other things, which were all natural representations corresponding to spiritual things. The four last books of the Word written by Moses are nothing else but books of instruction for that church. After these instructions the sons of Israel were introduced into the land of Canaan, consequently into the church itself, for the land of Canaan represented and thence signified the church: that land was also situated in the very middle of our whole globe, for on the front it looked towards Europe,



rope, on the left towards Africa, and on the back part and right side towards Asia. But the precepts given by Moses were enriched, after they came into that land, by the prophets, then by David their king, and lastly by Solomon after the building of the temple, as appears from the books of Judges, Samuel, and Kings. This therefore was the second state of this church, which was it's progression into light, or it's day.

53. To these two states of this church may be applied the following passages in the Word; *Jehovah will vivify us after two days, in the third day he will raise us up, that we may live before him: JEHOVAH, as the AURORA his going forth is prepared, and he shall come as the rain unto us, as the latter rain he shall water the earth, Hos. vi. 2, 3. The God of Israel said, the ROCK OF ISRAEL spake to me; he is as the LIGHT OF THE MORNING, a MORNING without clouds, 2 Sam. xxiii. 3, 4. And in Moses, My doctrine shall flow down as the rain; my word shall distil as the dew, as the drops upon the grass, and as the small drops upon the herb: I will preach the name of Jehovah; ascribe ye greatness to our God: the ROCK, whose work is perfect, all his ways are judgment, a God of faithfulness without perversity, just and right is he, Deut. xxxii. 2, 3, 4. These passages also serve as a confirmation, that those two states of this church were from our Lord, who is the God of Israel and the Rock: that he is the Rock, is evident from these words in Paul, They all drank of the spiritual Rock which accompanied them; THE ROCK WAS CHRIST, 1 Cor. x. 4.*



## III.

*That the third State of this Church was it's Declension from true representative Worship, into idolatrous Worship, and at the same Time it's Vastation or Evening.*

54. **O**N the difference between representative worship and idolatrous worship some memorable observations were made above ; from which it may be seen, that while the types, figures, and signs, which as objects of religion presented to the bodily senses were eagerly embraced by the men of the Noahitic and Israelitish churches, were not at the same time regarded from a superior or interior idea, nearly approaching to a spiritual idea, worship truly representative with them easily declined into idolatry ; as for example, if they thought of the tabernacle, and not at the same time as of heaven and the church, and of the habitation of God in them ; if they thought of the bread of faces therein, and not at the same time as of heavenly bread which nourishes the soul ; if they thought of the frankincense and perfumes upon the golden altar therein, and not at the same time of worship derived from faith and charity, and that such worship ascends as a grateful odour to Jehovah ; if they thought of the lights in the lamps of the golden candlestick when lighted up, and not at the same time as of the illumination of the understanding in the objects of their religion ; and if they thought of the eating of things sanctified, and not at the same time as of the appropriation of heavenly foods, and also of the holy refreshment of their spirits from  
from



from the performance of the sacrifices : the case was similar with respect to the other parts of their worship. Hence it is evident, that if a man of the representative church did not at the same time regard the things appertaining to that worship with a rational spirit illustrated by heavenly light from the Lord, but merely with a rational spirit instructed by the natural lumen of the world from himself, he might easily be carried away from genuine representative worship into idolatrous worship, and so be vastated ; for VASTATION is nothing else but a deviation, declension, and falling away from representative worship into idolatrous worship, which two kinds of worship are alike as to the external face, but not as to the internal face. On account of this proneness to fall away from one worship, which in itself was heavenly, into another, which in itself was infernal, the interior things of the church and religion could not be revealed before the coming of the Lord, when [they were revealed] by light from him ; such were the interior things concerning heaven and hell, the resurrection, and the life of their spirits after death, also concerning the immortality of their souls, regeneration, and in short the interior things relative to faith and charity ; for they would have regarded them scarce any otherwise, than as people view birds over their heads, or meteors in the air. Moreover they would have disguised or concealed them by the mere fallacies of the senses, in so gross a manner, that none of the spiritual things revealed would have remained discernible, except so much as might be compared to the tip of the nose in respect to the face, or to a finger-nail in respect to the hands. They would also have deformed them to such a degree,



degree, that in the sight of angels they would have appeared no otherwise, than like a sea-monster dressed out in a cloak, with a mitre on it's head, and with a face, after being shaved and painted, resembling that of an ape, on which there is no hair : or they would have appeared, in the sight of angels, like a graven image, furnished with moveable joints, and made hollow, so as to admit some priest within it, who should walk, act, and speak, and at length cry out to the superstitious multitude, Prostrate yourselves, and call upon me, for behold I am your guardian angel, your tutelar deity, to whom belong holiness and divine power. Could the ideas of their thought concerning the spiritual things of the church be superior to those of Nicodemus, who was a teacher, on the subject of regeneration, and who supposed that it consisted in the re-production of the whole man in the womb of his mother, for he said, *How can a man be generated anew? can he enter a second time into his mother's womb? to whom the Lord answered, Art thou a master in Israel, and knowest not this? if I have told you earthly things, and ye believe not, how shall ye believe if I shall tell you supra-celestial things?* John iii. 3, 4, 9, 10, 12. They would have reasoned in the same idle and extravagant manner, if interior things, which in their essence are spiritual, had been revealed to them, concerning faith and charity, also concerning a life after death, and the state of heaven and hell. Wherefore to open the internal sight of their mind or spirit as to it's superior region, which alone celestial light illuminates, before the coming of the Lord, who came as light into the world, agreeably to his own words in John i. 1 to 4; chap.



chap. viii. 12; chap. xii. 35, 36, 46, was as impossible, as it is to cause a horse to fly, and to turn it into Pegasus, or a stag to run in the air, or a calf upon the water. Yea, it was as impossible, as it would be to convert an agate into a ruby, or a crystal into a diamond, or to fix a vein of silver in a common stone, or to make a laurel tree produce grapes, a cedar produce olives, or a poplar and oak produce pears and apples; so also it was as impossible, as it is to infuse the intelligence of the illustrious Œdipus into the listening Davus, [i. e. of a wise man into a simple clown.]

55. But what vastation is, and the cause thereof with the people of the Israelitish church, may be gathered from those passages in the prophets, where it is mentioned, which shall therefore be adduced in abundance from them. “It should be previously observed, that in the “passages immediately following, and in those which “shall hereafter be cited from the Word, by EARTH is “signified the church, because the earth of Canaan is “understood, wherein the church was; by ZION is signified the church as to the Word; by JERUSALEM the “church as to doctrine from the Word; by the CITIES “in that land doctrinals; by MOUNTAINS, HILLS, VAL- “LIES, RIVERS, the formal things of the church; and “by the TRACTS OF LAND therein the common [or gene- “ral] things of the church, and these according to the “representation of the tribe, by which they were pos- “sessed.”

56. The passages from the prophetic Word, treating of the Israelitish church, of it's vastation, desolation, and confraction, and wherein these terms are mentioned, and



and also the term desert, are the following : *O inhabitant of Jerusalem, and man of Judah, what shall I do to my vineyard that I have not done ? I expected that it would produce grapes, but it produced wild grapes ; I will make it a DESOLATION, it shall not be dressed, nor weeded, that the briar may come up ; and houses shall be a DEVASTATION ; for they consider not the work of Jehovah, neither do they see the deed of his hands, Isa. v. 3 to 12. Many pastors have destroyed my vineyard, they have trodden my field under foot, they have reduced the desirable field to a DESERT OF SOLITUDE ; he hath made it a SOLITUDE ; O DESOLATE, DESOLATE is the whole earth, because no one putteth it upon his heart ; the VASTATORS came upon all the hills in the DESERT, they have sowed wheat, but they have reaped thorns, Jer. xii. 10 to 13. A nation hath come up upon my earth, and hath reduced my vine to a WASTE, Joel i. 6, 7. The field was DEVASTATED, the earth mourned, because the corn was DEVASTATED, the new wine was dried up, the oil languished, Joel i. 10 : by vineyard and field in these, as in other passages of the Word, is signified the church. In all your habitations the cities shall be DEVASTATED, and the high places DESOLATED, that your altars may be DEVASTATED and DESOLATED, and your idols may cease, and your images may be cut off, and your works may be abolished, Ezek. vi. 6. My people have forgotten me, they have burnt incense to vanity, that they might make the earth a WASTE, Jer. xviii. 15, 16 : the earth here denotes the church. The high places of Isaac shall be VASTATED, and the sanctuaries of Israel shall be DESOLATED, Amos vii. 9. Go and tell this people, Hear ye in hearing, but under-*



*understand not, and see ye in seeing, but know not ; make fat the heart of this people, and close up their eyes ; then said the prophet, How long, O ADONAI? who said, Until the cities are DEVASTATED, and the earth is reduced to a SOLITUDE ; Jehovah will multiply DESERTS in the midst of the earth, Isa. vi. 9 to 12. Behold, Jehovah maketh the earth EMPTY, and maketh it VOID ; the earth IN EMPTYING SHALL BE EMPTIED ; and because they have transgressed the laws, surmounted the statute, and made void the covenant of eternity, therefore in the city there shall be a WASTE, and the gate shall be battered even to DEVASTATION, Isa. xxiv. 1 to 12. The paths have been DEVASTATED, the way-faring man hath ceased, he hath made void the covenant, conceive ye chaff, bring forth stubble, Isa. xxxiii. 8 to 11. I have been silent from eternity, I will DESOLATE and devour at the same time, I will VASTATE the mountains and the hills, Isa. xlii. 14, 15. Thy destroyers and DEVASTATORS shall go forth out of thee ; for as to thy VASTATIONS and DESOLATIONS, and the earth of thy DEVASTATION, the DEVOURERS shall be far distant, Isa. xlix. 17, 19. Your iniquities have separated between you and your God, and your sins have hid his face from you ; they laid the eggs of an asp, and wove the webs of a spider ; VASTATION and CONFRACTION are in their paths ; we look for light, but behold darkness, we grope like blind men for the wall, we stumble in noon-day as in the twilight, Isa. lix. 2 to 10. Thy cities of holiness are become a DESERT, Zion is become a DESERT, and Jerusalem a WASTE : our house of holiness is become a conflagration of fire, and all our desirable things are become a WASTE, Isa. lxiv. 10, 11. The young lions roar*  
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against Israel, they reduce his earth to a WASTE, Jer. ii. 15. *Wo unto us, because we are DEVASTATED; wash thy heart from wickedness, O Jerusalem; how long shall thoughts of iniquity tarry in the midst of thee?* Jer. iv. 13, 14. *As a fountain causeth it's waters to flow out, so Jerusalem causeth her wickedness to flow out; violence and VASTATION shall be heard in her; admit of chastisement, lest I reduce thee to a WASTE; O daughter of my people, gird thyself with sackcloth, and roll thyself in ashes, for the VASTATOR shall suddenly come upon us,* Jer. vi. 7, 8, 26. *A voice of lamentation was heard in Zion, How are we DEVASTATED! because I have deserted the earth,* Jer. ix. 19: the earth denotes the church. *My tent was DEVASTATED, all it's ropes were pulled asunder, for the pastors became foolish, and sought not Jehovah,* Jer. x. 20, 21: tent denotes worship. *A voice gives a great noise, behold it comes, and a great tumult from the earth of the north, to reduce the cities of Judah to a WASTE, an habitation of dragons,* Jer. x. 22. *The whole earth shall be a DESOLATION, a DEVASTATION,* Jer. xxv. 11: earth denotes the church. *The voice of a cry shall come from Horonaim, DEVASTATION and a great CONFRACTION; the VASTATOR shall come upon every city,* Jer. xlviii. 3, 5, 8, 9, 15, 18; these things are spoken of Moab, by whom is understood confidence in one's own works and in self-intelligence, as appears from ver. 27 of the same chapter. *That they may want bread and water, and a man and his brother may be DESOLATED, and may pine away on account of their iniquity,* Ezek. iv. 17; bread and water denote good and truth. *Thou shalt be filled with drunkenness and sadness,*  
with



*with the cup of DEVASTATION and DESOLATION, Ezek. xxiii. 33. Wo unto them, because they have gone astray; DEVASTATION unto them, Hosea vii. 13. The earth shall be a DESOLATION because of it's inhabitants, because of the fruit of their works, Micah vii. 13 ; besides many other passages, as Isa. vii. 18, 19 ; chap. xvii. 4 to 6, and 9 to 14 ; chap. xxii. 4 to 9 ; chap. xxix. 10, 11, 12 ; chap. li. 29. Jer. xix. 8 ; chap xxv. 9, 10, 11, 18 ; chap. xlv. 2, 6, 22. Ezek. x. 1 to end ; chap. xii. 19, 20 ; chap. xxxiii. 24, 28, 29. Hosea x. 14 ; chap. xii. 12. Joel ii. 20. Amos v. 9. Micah vi. 13, 16. Hab. i. 3. Hag. i. 4, 9. Zech. vii. 14 ; chap. xi. 2, 3. From all these passages it may be seen, what is meant by vastation and desolation, and that it is not a depopulation of the earth or of cities, but the vastation and desolation of the goods and truths of the church, in consequence of which there remains nothing but evils and falses.*

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#### IV.

*That the fourth State of this Church was it's Profanation of Sanctities, and at the same Time it's Consummation or Night.*

57. **V**ASTATION and consummation differ from each other, just as the shade of evening differs from the thick darkness of night ; for vastation is a recession from the church, as consummation is a full separation therefrom. Vastation therefore is like the case of a person descending from heaven, but not yet arrived at hell, and who tarries



in the mid-way, standing sideways between both ; but consummation is like the case of the same person, who, after so standing, turns his face and breast to hell, and his back and hinder part of his head to heaven, in like manner as the dragon and his angels did, when they were cast down out of heaven, on which subject see Apoc. xii. ; while they were fighting with Michael, they were in the mid-way ; but when they were overcome, they were in hell. Vastation takes place, while man views the holy things of the church from falses and falsified truths ; but consummation takes place, when he lives in evils or in adulterated goods. But that the difference and distinction between a state of vastation and a state of consummation may be still more clearly comprehended, it shall be illustrated by comparisons. A state of vastation may be compared with a garden or grove surrounding a temple, which garden, by reason of the divine worship performed in the temple, is considered as sanctified, and which contains places for drinking, feasting, dancing, and for the exhibition of plays and buffoonery, with spectators in the courts and windows of the temple : but a state of consummation may be compared to the same garden or grove, in which are satyrs and priapuses with harlots and witches, who all together enter the temple dancing, and there celebrate their profane sports, as the Pythons did in their sabbaths. A state of vastation may also be compared with an hostile army, when it enters the suburbs of a besieged city, and rules therein : but a state of consummation may be compared with the same army, when it demolishes the wall, rushes into the city, and destroys the inhabitants. A  
state



state of vastation may further be compared with a ship upon quicksands or a sandy bottom, when it is violently shaken, and alternately raised and depressed, so that the master, pilot, and sailors, utter cries of lamentation on account of the danger they are in : but a state of consummation may be compared to the same ship, when it's keel is fretted away by the gravel beneath, and when the planks being broken and perforated the ship sinks, and in consequence thereof the people on board together with the cargo are lost. A state of vastation may be compared with every disease, which invades the members, viscera, and organs of the body, by reason of which, the patient, being apprehensive of death, consults a physician, takes medicines, and all the while keeps his bed in hopes of recovery : but a state of consummation may be compared to the same disease, when it invades the breast, wherein the heart and lungs reside as in their tabernacle, in which case the disease soon puts an end to the life of the body.

58. The state of the consummation of the Israelitish church is described as well in the historical as in the prophetical parts of the Word ; in the latter it is described by the enormities committed first by the kings of the Israelites, and afterwards by the kings of the Jews, by whom and under whom the earth is said to be profaned. But it is of no use to enumerate them, because they are well known : those passages only shall be adduced from the prophets, which treat of the CONSUMMATION and DEVASTATION of that church ; in which passages by earth, Zion, Jerusalem, cities, mountains, hills, vallies, and rivers, the like things are signified, as were stated above, n. 55.

59. The following are taken from the prophetical parts



parts of the Word : *I saw the earth, and behold it was EMPTY and VOID ; and towards the heavens, and they had no light ; I saw, when behold Carmel was a DESERT, and all the cities were DESOLATED before Jehovah ; for thus said Jehovah, The whole earth shall be a WASTE, yet will I not make a CONSUMMATION ; on this account the earth shall mourn, and the heavens from above shall be blackened ; thou therefore that art VASTATED, what wilt thou do ?* Jer. iv. 23 to 31 ; chap. v. 10, 18. *The lion hath come up from his thicket of briars, and the destroyer of nations hath gone forth from his place to reduce the earth to a WASTE ; in that day the heart of the king shall perish, and the heart of the princes ; and the priests shall be astonished,* Jer. iv. 7, 9. *In that day every place, in which were a thousand vines, shall be a PLACE OF THORNS and BRIARS ; because the whole earth shall be a place of thorns and briars,* Isa. vii. 23, 24. *A voice of the cry of shepherds and of the powerful ones of the flock, for Jehovah is VASTATING his pasture ; hence the sheep-folds of peace were DEVASTATED ; Jehovah hath deserted his tabernacle, because their earth was reduced to a DESOLATION,* Jer. xxv. 36, 37, 38. *This house shall be like Shiloh, and Jerusalem shall be a DEVASTATION,* Jer. xxvi. 9 ; chap. xxvii. 17. *Jerusalem and all the cities of Judah shall be a DESOLATION and DEVASTATION in this day ; on account of the wickedness of your works, your earth is become a DESOLATION, an astonishment, and a curse,* Jer. xlv. 2, 6, 22. *I will make the earth a DEVASTATION, because they have committed prevarication,* Ezek. xv. 8. *They shall be DEVASTATED in the midst of the DEVASTATED earths, and her cities shall be in the midst of the DESOLATED*

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TED cities ; then *I will give dryness to the rivers, the earth into the hand of the wicked, and I will VASTATE the earth and the fulness thereof*, Ezek. xxx. 7, 12. *When I shall extinguish thee, I will cover the heavens, and will blacken the stars thereof, I will cover the sun with a cloud, and the moon shall not cause her lumen to shine ; and I will give darkness upon the earth, when I shall bring on thy CONFRACTION*, Ezek. xxxii. 7, 8, 9 : this passage is similar to what the Lord foretold concerning the consummation of the present christian church, in Matt. xxiv. 29. *I will make mount Seir a WASTE, and a DEVASTATION ; I will make thee the WASTES OF ETERNITY*, Ezek. xxxv. 3, 4, 7, 9, 12, 14, 15. *In that day they shall bring up a proverb upon you, and say, IN VASTATING we are VASTATED*, Micah ii. 4. *Fear and a pit have come upon us, DEVASTATION and CONFRACTION*, Lam. iii. 47. *The mountain of Zion is VASTATED*, Lam. v. 18. *Thy iniquity is CONSUMMATED, O daughter of Zion*, Lam. iv. 22. *Wo to the sinful nation, heavy with iniquity ; they have provoked the HOLY ONE OF ISRAEL ; from the sole of the foot even to the head there is no integrity ; your earth is a SOLITUDE ; the daughter of Zion is left as a tent in a vineyard, as a city besieged*, Isa. i. 4 to 9, &c. *What will ye do in the day of VISITATION and DEVASTATION ? CONSUMMATION is determined, justice is overwhelmed ; shall not Adonai Jehovih make a CONSUMMATION and DECISION in the whole earth ?* Isa. x. 3, &c. 22, 23. *Adonai Jehovih is making a CONSUMMATION and DECISION in the whole earth*, Isa. xxviii. 22. *The prophet fell upon his faces, and said, Adonai Jehovih, thou art making a CONSUMMATION with the remnants of Israel*, Ezek.



Ezek. xi. 13. *My sanctuary was profaned, and the earth of Israel was DEVASTATED*, Ezek. xxv. 3. *Were even Noah, Daniel, and Job in the midst thereof, they alone should be delivered, but the earth shall become a DESOLATION*, Ezek. xiv. 16. The last of the consummation of the Israelitish and Jewish church was accomplished, when our Lord the Saviour, after receiving the sponge of vinegar, cried out upon the cross, *IT IS CONSUMMATED*, John xix. 29, 30 ; for it is written in David, *They gave for my food gall, and in my thirst they gave me vinegar to drink ; let their habitation be DEVASTATED*, Psalm lxix. 21, 25. And in another place, *Without a cause they have hid for me the pit with a snare, without a cause they have digged for my soul ; let DEVASTATION come upon him before he is aware, let him fall into DEVASTATION ; rescue my soul from THEIR DEVASTATORS, and from the lions whelps my choice one*, that is, the church, Psalm xxxv. 7, 8, 17. *I will make Jerusalem heaps, the habitation of dragons ; I will reduce the cities of Judah to a WASTE ; behold I will feed them, even this people, with wormwood, and I will give them waters of gall to drink*, Jer. ix. 11 to 15. Full consummation after this is described in Hosea thus, *The sons of Israel shall sit many days, no king, no prince, no sacrifice, no image, no ephod, and no teraphim*, chap. iii. 4 : such is their state at the present day. We have not time to adduce more passages, and shall only cite those, in which the vastation, desolation, and consummation of this church are still further mentioned, as Isa. ix. 12 to 20 ; chap. xxii. 4 to 14. Jer. vii. 31 to 34 ; chap. xxv. 33 ; chap. xlvii. 4. Ezek. xiii. 14, 15 ; chap. xiv. 8, 15 ; chap. xix. 7 ; chap.



chap. xxv. 12, 13; chap. xxvi. 2; chap. xxix. 9, 10, 12; chap. xxxii. 12, 15. Joel i. 15 to 20; chap. ii. 3; chap. iv. 19. Nahum i. 8, 9. Zeph. i. 29; chap. ii. 9. Lam. i. 16. Psalm lxxiii. 17, 18, 19. Psalm lxxiv. 3. The DEVASTATED are also called the PIERCED, Ezek. xi. 6, 7; chap. xxi. 30, 34; chap. xxvi. 6; chap. xxviii. 8, 23; chap. xxxi. 17, 18; chap. xxxii. 20, 21, 22, 23, 24, 28, 29, 30, 31, 32; chap. xxxv. 8. Zeph. ii. 12. Lam. iv. 9. Psalm lxix. 28; and in other places. They are said to be pierced [or thrust through,] because a sword, by which it is done, signifies the false principle destroying truth.

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## V.

*That before this State, and after it, a Promise was made of the Coming of the Lord Jehovih into the World, and at the same Time of a New Church, wherein Justice and Judgment should reign.*

59½. **I**T is well known from the reading of the prophetic Word of the Old Testament, that in many places therein the coming of our Lord was foretold, and also that the Lord is there characterized and called by various names, such as the following, JEHOVAH ZEBAOOTH, JEHOVAH OUR JUSTICE, JEHOVAH OUR SAVIOUR AND REDEEMER, THE LORD JEHOVIH, ADONAI, IMMANUEL OR GOD WITH US, THE GOD OF ISRAEL, THE HOLY ONE OF ISRAEL, THE ROCK OF ISRAEL, MESSIAH OR THE ANOINTED OF JEHOVAH, KING, DAVID, THE MIGHTY ONE OF JACOB, THE SHEPHERD OF ISRAEL, HIGH  
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PRIEST, A PRIEST AFTER THE MANNER OF MELCHIZEDECH, THE SON OF GOD, THE SON OF MAN, THE ANGEL OF JEHOVAH, THE ANGEL OF THE COVENANT, THE GRAND PROPHET, SHILOH; and in Isaiah, COUNSELLOR, PRINCE OF PEACE, FATHER OF ETERNITY; and in the New Covenant, JESUS CHRIST, and SON OF GOD. That the coming of our Lord was foretold in very many places in the prophets, will be seen from the predictions to that effect, which will be quoted in the following paragraph. But it may be asked, Why was the prediction concerning his advent so frequently made? For this there were several reasons, some regarding the Israelitish and Jewish people, and some regarding the Christian people after them: but we will enumerate the reasons which chiefly regarded the Israelitish and Jewish people. THE FIRST was, that by the naming and remembrance of him they might be kept in the interior worship of Jehovah, seeing that without him there was no entrance for Jehovah to any of them, nor access for any of them to Jehovah. The case was the same then, as it is at this day, *that no one hath seen God the Father; the only-begotten Son, who is in the bosom of the Father, he hath set him forth,* John i. 18; chap. v. 37: and again, *No one cometh to the Father, but by me,* John xiv. 6. THE SECOND REASON regarding that people was, that the representative types of their church, which all had respect to our Lord and to the church to be established by him after his coming, might serve them as so many marks and symbols of their worship; consequently that they might acknowledge him at his coming, and suffer themselves to be introduced into the internals of worship directed to him, and together



ther with the nations, which surrounded them, become christians. THE THIRD REASON was, that by the remembrance of his coming some notion or idea concerning the resurrection and eternal life might enter into their thoughts ; for who of them would not within himself or in his heart think, What have we to do with the Messiah, after we are dead, unless we return then, see his glory, and reign with him ? From this source was derived the religious persuasion prevalent among them, that at that time they were to rise again, each out of his grave, and to return into the land of Canaan. THE FOURTH REASON was, that in their state of vastation and oppression, when they were in temptations and afflictions, they might be succoured and healed, as their fathers and brethren were in the desert, Num. xxi. 1 to 9. John iii. 14, 15 ; for without such succour and healing they would have uttered scandalous aspersions against Jehovah, and departed in crouds from the representative worship of him to idolatrous worship. Indeed temptations and afflictions, in a state of vastation and oppression, are no other than combats of the Lord with the devil touching man, that is, touching his soul, [to ascertain] which shall possess it ; of which state it may be said, that the God of Israel or the Lord the Messiah stands on one side, and Beelzebub and the Serpent the Devil on the other, and that the latter casts scandalous reproaches against the Lord like a river out of his mouth, but that the Lord averts and removes them, and thus delivers man from spiritual captivity and slavery. This combat is felt in man, as if it were from himself. That temptation is such a combat, accompanied by such a perception in man, and conse-



quent co-operation, I can testify upon oath, for having often experienced it I know it to be so. That it is carried on out of the man, and is felt in him as from himself, and that man stands in the middle, and co-operates, is to the end, that a reward may be imputed to him when he conquers; but that man only conquers, who looks to the Lord, and trusts in him alone for help. That every one, who calls upon the Lord in temptations, conquers, but that otherwise he is overcome, shall be illustrated by comparisons: It is like a ship driven by a storm near rocks, when, unless the pilot has skill to keep it from dashing against them, and to change it's course so as to bring it safe into port, the ship must be lost. It is like a city besieged by enemies, when, if there be no way to escape, nor to procure help, the commanding officer together with his troops become hopeless and heartless, and deliver themselves up prisoners, submitting their lives to the discretion of their enemy. It is like a person on a journey entering unawares into a cottage where there are robbers, and who, on being shut in, has no friend to come and knock at the door, or to shew himself before the window, and thereby terrify those villains, and secure him from ill-treatment. It is like a person accidentally going into a cave where there is a bear with it's cubs, or falling into a pit in which are a wolf and a leopard, and his father or brother, on seeing this, does not immediately let down to him a ladder or a rope, and extricate him from his perilous situation. It is like a person standing or walking in the day-time in a thick fog, and in consequence thereof not knowing which way to turn himself, unless he lights a candle, and thereby discovers the

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the place where he stands, or the way in which he should walk. It is like being in the depth of winter, and in want of provisions, if not supported by the hope of the approaching harvest on the return of the season. So again it is like a person wandering at midnight in a wood, unless he comforts himself with the hope of light, and in that hope goes to rest, and sleeps quietly till the morning. It is also like a person, who, for the sake of salvation, is desirous of being instructed in the things appertaining to the christian religion, and meets with mitred doctors, and laurelled teachers, who explain them by terms borrowed from the metaphysical art, and involve them in mystery; when yet there is no other person to dissect those terms, and thereby rid the subject of it's intricacies, and from the Word, thus from the Lord to place the holy things of the church in a clear [and satisfactory] point of view: would he not in such case be deluded by the falsities relative to faith, and other matters of opinion, which depend on the established faith, just as the links of a chain hang together from a hook fixed in the wall? The case would be similar in temptations and their attendant infestations from satans, unless man looked with confidence to the Lord, and with all earnestness implored help and deliverance from him alone. For these reasons it is, that the coming of the Lord is so frequently predicted in the Old Prophetic Word, and for the same reasons also the Lord is preached in the New Evangelical and Apostolical Word, and his second coming foretold; on which subject see the following quotations.

60. Now follow some passages concerning the coming of the Lord, collected from the prophecies of the Old Word,



Word, viz. *Jehovah God said, Lo I come ; in the volume of the book it is written of me, Psalm xl. 7. Jehovah God said to the serpent, Be thou cursed ; I will put enmity between thee and the woman, and between thy seed and her seed ; and this shall trample under foot thy head, but thou shalt injure the heel, Gen. iii. 14, 15. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come ; to him shall the cleaving of the people be, Gen. xlix. 10 ; these words are a part of the prophetical declarations of Israel the father concerning his sons. A star shall appear out of Jacob, and a sceptre shall rise out of Israel, Num. xxiv. 17. Jehovah thy God will raise up unto thee a prophet out of the midst of thy brethren, like me ; him ye shall obey ; and I will put my words in his mouth ; whence it shall come to pass, that the man, who will not obey his words, I will question with him, Deut. xviii. 15 to 19. Adonai himself gives you a sign, Behold a virgin shall conceive and bring forth a son, and shall call his name God with us, Isa. vii. 14. A boy is born to us, a son is given to us, on whose shoulder shall be the principality, his name shall be called Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace : to his multiplying the principality there shall be no end, Isa. ix. 6, 7. A rod shall go forth from the stem of Jesse, and a young branch from his root shall bear fruit ; upon him shall rest the spirit of wisdom and intelligence, the spirit of counsel and virtue, Isa. xi. 1, 2. In that day the nations shall seek the root of Jesse, which stands for an ensign of the people, and his rest shall be glory, Isa. xi. 10. Send ye the lamb of the ruler of the earth from the rock towards the desert ; his throne*  
*was*



*was established through mercy, and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hastening justice, Isa. xvi. 1, 5. It shall be said in that day, Lo, this is our God, whom we have expected, that he may deliver us; this is Jehovah, whom we have expected, we will exult and be glad in his salvation, Isa. xxv. 9; chap. xxvi. 8, 9. The voice of one crying in the desert, Prepare ye the way of Jehovah, make plain in the solitude a path for our God; the glory of Jehovah shall be revealed, and all flesh shall see it together, Isa. xl. 3, 5. Ascend upon the high mountain, O evangelizing Zion, lift up thy voice with power, O evangelizing Jerusalem, say to the cities of Judah, Behold your God, behold Adonai Jehovih, he cometh in strength, and his arm shall rule for him; behold his reward is with him; as a shepherd he shall feed his flock, he shall gather the lambs into his arm, and shall carry them in his bosom, he shall gently lead the sucklings, Isa. xl. 9 to 11. My people shall know my name in that day, for I am he who doth speak, behold me; how delightful upon the mountains are the feet of him that evangelizeth, that causeth peace to be heard, that evangelizeth good, that causeth salvation to be heard, that saith to Zion, Thy king reigneth; they shall lift up the voice and sing, when they shall see eye to eye, that Jehovah is returned to Zion; he hath comforted his people, he hath redeemed Jerusalem; all the ends of the earth shall see the salvation of our God, Isa. lii. 6 to 10. Say ye to the daughter of Zion, Behold thy salvation cometh, his reward is with him, and the price of his work is before him, Isa. lxii. 11. Shout for joy, and be glad, O daughter of Zion; behold I come, that I may dwell in the midst*



*midst of thee ; then many nations shall cleave to Jehovah, Zech. ii. 10, 11. Exult greatly, O daughter of Zion, sound the trumpet, O daughter of Jerusalem ; behold, thy king cometh to thee, he is just, Zech. ix. 9. Behold, the days shall come, when I will raise up to David a just branch, who shall reign a king and prosper, and he shall do judgment and justice in the earth ; and this is his name, JEHOVAH OUR JUSTICE, Jer. xxiii. 5, 6 ; chap. xxxiii. 15, 16. Behold, I send my angel, who shall prepare the way before me ; and the Lord, whom ye seek, shall suddenly come to his temple, and the angel of the covenant, whom ye desire, behold he shall come, Mal. iii. 1. Thou Bethlehem of Ephratah, it is little that thou art among the thousands of Judah, out of thee shall he go forth to me, who may be ruler in Israel, and whose going forth is of old, from the days of eternity ; he shall stand and feed in the strength of Jehovah, and shall increase even to the ends of the earth, Micah v. 2, 4. I anoint my king upon Zion ; I will declare concerning the statute, Jehovah saith unto me, Thou art my Son, this day have I begotten thee ; ask of me, and I will give the nations for thine inheritance, and the ends of the earth for thy possession : kiss the Son, lest he be angry, and ye perish in the way ; blessed are all they that trust in him, Psalm ii. 6 to 12. Behold the God of my salvation, I will trust and not be afraid ; cry out and shout for joy, O inhabitant of Zion, for great in the midst of thee is the Holy One of Israel, Isa. xii. 2 to 6. In that day a man shall have respect to his Maker, and his eyes shall look to the Holy One of Israel, Isa. xvii. 7. My beloved had a vineyard in a horn of oil, Isa. v. 1. Jehovah Zebaoth, ye shall sanctify him ;*



him; he shall be for a sanctuary, although for a stone of stumbling, and for a rock of offence, and for a snare, and for a gin to the inhabitant of Jerusalem, Isa. viii. 13, 14. Matt. xxi. 42 to 44. Luke xx. 17, 18. *The people that walk in darkness shall see a great light; they that dwell in the earth of the shadow of death, light shall shine forth upon them, Isa. ix. 2. God shall shine forth out of Zion, our God shall come, and shall not be silent, Psalm l. 2, 3. As yet the vision is for an appointed time, and speaks out to the end, yet it shall not lie; if he tarry, wait for him, for in coming he will come, he will not be delayed, Hab. ii. 3. O Jehovah, I have heard thy fame, I revered thy work, O Jehovah, in the midst of the years make it present; God shall come from Teman, and the Holy One from mount Paran; his honour covered the heavens, and the earth was filled with his praise; his splendour shall be as the light, he hath rays coming out of his hand, and there is the hiding of his strength, Hab. iii. 2, 3, 4. Thus said Adonai Jehovih, Behold, I will lay in Zion a stone, a stone of probation, a precious corner of a well-established foundation; then I will put judgment for a rule, and justice for a plumb-line, Isa. xxviii. 16, 17. The Lord is described as to the Word above the expanse of cherubims, and is called Adonai Jehovih, Ezek. i. 26, 27, 28; chap. ii. 4; chap. iii. 11, 27; chap. iv. 14; chap. v. 7, 11; chap. vi. 9, 11; chap. vii. 2, 5; chap. viii. 14. In Isaiah, chap. liii. throughout, the Lord is treated of, and the state of his life in the world is described thus, That he had no form, nor honour; that he was despised, and not esteemed; that he was pierced on account of our prevarications;*



bruised on account of our iniquities ; that Jehovah caused to fall upon him the iniquities of us all ; that as a lamb he was led to the sacrifice ; that he was cut off out of the earth of the living ; that, because he made his soul guilty, his days should be prolonged ; that for them he emptied his soul even to death ; that he was numbered with the prevaricators ; and that he interceded for the prevaricators, ver. 1 to 12. *I have stirred him up in justice ; he shall build my city ; and he shall dismiss my captivity, not for price, nor for reward ; truly thou art a hidden God, O God of Israel the Saviour, Isa. xlv. 13, 15. I have caused my justice to draw near, and my salvation shall not tarry, Isa. xlvi. 13. As to our Redeemer, Jehovah Zebaoth is his name, and the Holy One of Israel, Isa. xlvii. 3. O Jehovah our Lord, how magnificent is thy name in the whole earth ! to whom give honour above the heavens ; thou hast caused him to be in want a little more than the angels, but thou hast crowned him with honour and glory ; thou hast made him to have dominion over the works of thy hands, thou hast put all things under his feet, Psalm viii. 2, 5, 6, 10. God shall descend like rain upon the herb ; and he shall have dominion from sea even to sea, and from the river even to the ends of the earth ; before him barbarians and enemies shall bow themselves down, they shall lick his dust ; the kings of Tarshish and of the islands shall present their offering ; the kings of Sheba and Seba shall bring their gift ; all kings shall bow themselves down to him, all nations shall serve him ; for he will deliver the miserable, who hath no helper ; from deceit and violence he shall redeem their soul, his name shall be to eternity ; before the sun he shall have the name of a Son,*  
and



*and they shall be blessed in him ; blessed be God, the God of Israel ; blessed be the name of his glory ; all the earth shall be filled with his glory, Amen and Amen, Psalm lxxii. 6 to 19. I have made a covenant with my elect, I will establish thy seed even to eternity, and I will build up thy throne to generation and generation ; and the heavens shall confess thy miracles, Psalm lxxxix. 3, 4, 5.*

* * * * *

#### NOTE BY THE TRANSLATOR.

This APPENDIX to the TRUE CHRISTIAN RELIGION being incomplete in the original, in consequence, as it is supposed, of the mislaying or destruction of the remaining sheets, at the time of the AUTHOR'S last illness, the TRANSLATOR thinks it proper to subjoin the following Heads and Lemmata, which (together with the illustrations of each, now lost) appear to be wanting, in order to complete the work. The VIth. and VIIth. Heads of Lemma IV. are taken from n. 46, above : Lemma V. from n. 4 ; and it's subordinate Heads from n. 24 : Lemma VI. from the Title-page of the work ; it's subordinate Heads humbly proposed by the TRANSLATOR, as naturally growing out of the subject : Lemma VII. from the Title ; it's subordinate Heads by the TRANSLATOR ; and Lemma VIII. from the Title, with reference to n. 21, for further particulars on the subject of redemption.



- VI. That the fifth state of this church was the separation of the good from the evil, and at the same time the judgment upon those who had been of that church, which judgment took place in the spiritual world.
- VII. Some observations concerning the heaven and hell of that nation.

---

### LEMMA THE FIFTH.

*Of the Fourth Church, which exists at this Day, and is called the Christian Church.*

- I. **O**F it's rise or morning, which was it's first state.
- II. Of it's progression into light, or it's day, which was it's second state.
- III. Of it's declension or evening, which was it's third state, and is called vastation.
- IV. Of it's end or night, which was it's fourth state, and is called consummation.
- V. Of the separation of the evil from the good, which is the last judgment upon all who were of that church.
- VI. Of the elevation of the good to God, of whom is formed a new heaven; and of the removal of the evil from God, of whom is formed a new hell.



## LEMMA THE SIXTH.

*Of the New Church, which will be a truly Christian Church, and the Crown of all preceding Churches.*

- I. **O**F the rise, growth, and perfection of this New Church.
- II. Of it's knowledges, perceptions, and affections of good and truth.
- III. Of it's perpetual and everlasting spring, or the heavenly marriage of love and wisdom, good and truth, charity and faith, therein.
- IV. Of it's indissoluble conjunction with the Lord, and eternal consociation with the new angelic heaven; in consequence of which it will never undergo vastation or consummation, but will flourish in immortal youth.
- V. Of the opening of the Word in the New Church by the Lord alone, and the powerful effect thereof in the heavens and in the earths.
- VI. Of divine worship in the New Church, when it shall have arrived at it's appointed state of maturity; that it will be free from all mixture of self-derived intelligence, and wholly drawn from the Word itself.
- VII. That the ends of creation and redemption will be more fully answered in the New Church, than in either of the former, because it will worship and acknowledge One God in One Divine Person, who as Jehovah God in a Human Form, as the Word made Flesh, as Immanuel or God with us, and as Lord, hath made himself



himself visible and approachable to his creatures: thus the New Church, or New Jerusalem, will comprise and unite in itself the substance and virtue, the benefits and blessings of all prior dispensations, and become in the hand of the Lord the crown of all preceding churches.

---

### LEMMA THE SEVENTH.

*Of the Coming of the Lord to the New Church, and of his Divine Auspices therein to Eternity.*

- I. **T**HAT the coming of the Lord, generally speaking, consists in two things, viz. 1. A judgment upon those who were of the former church; and, 2. A revelation of truths from himself, or from his Word, for the use of those who shall be of the New Church.
- II. That the truths of the new revelation primarily have respect to the Lord as a Divine Man, who is the Bridegroom and Husband; and secondarily to the New Church, which is the Bride and Wife.
- III. That when the divine truths of the Word, as proceeding from the Lord, are seen in the understanding, acknowledged in the heart, and committed to the life, then the coming of the Lord takes effect in man, and is immediately succeeded by the marriage of the Lord and his church.
- IV. That in such case also the Lord alone, as to his Divine Human, will become the supreme object of all



all adoration, and throughout the New Church, or New Jerusalem, will be worshipped and celebrated as Creator, Redeemer, and Regenerator; as Father, Son, and Holy Spirit; as Jehovah of Hosts, the Holy One of Israel, the Mighty God of Jacob; as Alpha and Omega, the Beginning and the End, the First and the Last, who was, who is, and who is to come, the Almighty; as King of kings, and Lord of lords, the only and everlasting God of heaven and earth.

V. That when the Lord and his church are thus conjoined, perpetual revelations will take place by and through the Word, and a mutual intercourse be opened between the spiritual and the natural worlds, as was originally ordained at the creation of the universe.

VI. That to produce this state of things in the New Church, which will be the last and best dispensation of God to man on this earth, all preceding churches and states of society, from the Adamic to the Christian Church (so called), have in some sort contributed; each one having by the divine providence of the Lord been so over-ruled and controuled in its natural tendencies, that it insensibly prepared the way for that which was to succeed; and finally all of them having pointed at, and proclaimed with a loud prophetic voice, that glorious day, of which the present is merely the dawn, and in which “a great voice  
“from heaven will say, Behold, the tabernacle of  
“God is with men, and he will dwell with them, and  
“they shall be his people, and God himself shall be  
“with them, their God. And God shall wipe away  
“all tears from their eyes; and there shall be no more  
“death



“death, neither sorrow, nor crying, neither shall  
 “there be any more pain : for the former things are  
 “passed away.” Apoc. xxi. 3, 4.

VII. That all things being thus accomplished, which are  
 necessary for the growth and perfection of the New  
 Church, called the New Jerusalem, the divine favour  
 and protection of the Lord will be continued therein  
 to eternity.

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### LEMMA THE EIGHTH.

#### *Of the Mystery of Redemption.*

**F**OR the various propositions belonging to this subject,  
 see n. 21, above.




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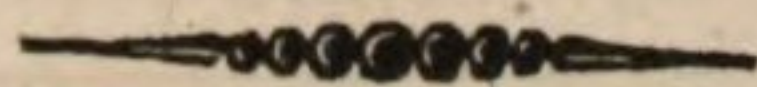
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 1811.



## *Postscript to the True Christian Religion.*



I HAVE read what Dr. ERNESTI has written about me in his Theological Work, p. 784, and have observed that it consists of mere aspersions against my person; nor have I found a grain of reason therein against any one proposition or matter contained in my writings. Yet to attack a person with such poisoned daggers, is contrary to the laws of honour or honesty. Wherefore I esteem it as a proceeding unworthy of my character to enter into a contest with that celebrated man, in the way of which he has shewn the example, that is, by returning and rebutting reproachful language by reflections of the same kind: for this would be like two dogs barking and snarling at each other; or like women of the lowest description, who in their disputes mutually cast dirt in each other's faces. Read, if you please, an account of the Arcana revealed by the Lord through me his servant, as given in my last Work, entitled TRUE CHRISTIAN RELIGION, n. 846 to 851; and after that draw a conclusion, yet under the direction of reason, on the subject of my revelation.

Moreover against the same Dr. ERNESTI was written the Memorable Relation inserted in the aforementioned Work, called TRUE CHRISTIAN RELIGION, n. 137; which may be consulted at pleasure.





*A List of the Theological Works of the Honourable  
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THE SOUL AND THE BODY;  
OR  
THE NATURE  
OF  
THE INTERCOURSE  
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OR

BY PRE-ESTABLISHED HARMONY.

FROM THE LATIN OF  
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P R E F A C E ;

HUMBLY ADDRESSED TO

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**AS** the subject of the following sheets is of deep consideration, so is it of high importance, whether we consider it in respect to natural or revealed religion. The ancient atheists, as Anaximander, Democritus, &c. founded their impious tenets on the hypothesis of matter being the first and only principle, to the exclusion of all immaterial substances: their followers in infidelity, down to modern times, have done the same; nor indeed is there any other foundation, weak as it is, on which the odious system of atheism can be raised. That the absurdities of a doctrine, which banished all wise designs and final causes from the creation and government of the world, might not, by plain unsupported assertions, shock the common sense of mankind, (who are prone to the belief and worship of a God, whilst untainted in their morals and education) the authors and abettors of this impiety employed their invention to form theories, whereby to account for effects without causes, at least without adequate causes; as by maintaining the eternity of the world in its present form; or, where this could not pass, by advancing at least an eternity of atoms, which, by the direction of chance, and a *lucky jumble*, happened at last to form themselves into the present orderly mundane system. And as they were no



less puzzled to account for life, consciousness, and intellect, upon their corpuscular plan, they found themselves reduced to the necessity of ascribing to matter, under particular modifications, certain active powers which are absolutely inconsistent with its known essential properties, affirming the soul to be nothing but a more delicate and refined configuration of atoms, and the mental operations to proceed from the mechanical motions of rarefied matter; thus making the principles of life and understanding to be only the modes of that which has nothing vital or intelligent in it, and so ascribing more to the effect than is in the cause to give. These complicated absurdities (which are to be considered as so many impudent insults on the understanding of mankind, as well as so many wicked efforts to destroy the peace and security of society, and the comfort of every individual in it) have been so thoroughly detected and confuted, that atheism as a system no longer lifts up its head, but hides itself under false covers, and seeks to deceive in more specious forms: it does not present itself now as the open, but as the whitened sepulchre; does not professedly declare war against the majesty and existence of Almighty God, but slyly endeavours so to undermine his attributes, as may lead to the disbelief of him; not directly opposing the immortality of the soul, but striving by false reasoning to invalidate the proofs on which it rests. Hence an erroneous and corrupt philosophy, ascribing influx to matter, as also a capacity, at least capability, of thinking, and a self-active power of exciting sensations in man, and thence deriving ideas and intellection, according to that atheistical maxim *nihil est in intellectu, quod non prius fuit in sensu*: whereas it is the perceptive faculty of the mind alone, that gives to sense its name and nature; and therefore, after the separation of the soul from the body, the latter is destitute of sense: or, in other words, it is the soul, through the mind, by the medium of rightly disposed organs, that reaches to the object, and not the object that impresses the mind by any influxible power therein. From a like delusion of error it is, that some have set up nature as a first principle, in the place of God, whereby to account for physical operations and productions; whereas nature is nothing in itself, any more than chance, but a mere word without any



meaning or idea belonging to it, if considered in any other view than as that system of laws whereby Almighty God upholds this visible world, and produces the infinite variety of forms and effects in it according to an established and regular course of subordinate causes and means; and consequently, where the mind terminates its views in a supposed nature, as a self-moving agent or principle, it robs God of the honour due to his majesty, and transfers it to an idol of its own framing. As therefore a false philosophy tends to banish religion from the minds of men, so a *true philosophy* is subordinate and friendly to true theology: it is the former, such as was that of the Epicureans and Stoics, that the Apostle joins with vain deceit, Col. ii. 8; whereas the true philosopher is he, that with an humble and religious attention considers the works of the Lord, and the operations of his hands, that so from the things that are made and do appear, he may attain to a more rational knowledge of the invisible things of God, even his eternal power and godhead, Rom. i. 20. So that to speak against *true philosophy*, is to speak against the knowledge of God's works and wonders, as manifested in the creation, and against the right use that such intellectual improvements lead to. It is to this right use, even to bring us to a nearer acquaintance with God, both as he is the God of nature, and the God of our salvation, that our author has employed his philosophical talents throughout his writings, particularly in this short tract on the Intercourse between the soul and the body.

The doctrine of influx, as ascribed to matter, and so making this the foundation of knowledge and of the affections in the soul, approaches nearer to corporeal atheism than is generally imagined, as it assigns to matter priority and pre-eminence over spirit, whilst it represents the former as an active principle, and the latter but as a passive subject, deriving all its furniture of ideas and intellectual improvement therefrom; and therefore the religious theist is concerned, from principle, to oppose a doctrine that strikes at the root of natural religion, and that superior excellence of the soul above matter, which affords the best natural argument in support of its immortality. But the Christian is still more nearly interested in this subject, as the principles of his religion discover to him the



dignity of his extraction as a son of God, and as exalted to a participation of the divine nature in Christ Jesus; he is taught to consider the corruptible body with which he is here invested, as a foul crust of mortality, a mere prison-house, standing as a partition wall betwixt him and his perfection; that his true and proper life, which is his love and wisdom, is in and from God by influx and emanation; and though he is at present tied and bound with this material form, as with the swaddling clothes of his infant state, yet in proportion as he dies to the love of material objects, he advances in his spiritual growth, breaks his bands asunder, and rises into the liberty of the sons of God. But though the principles of our religion do teach us these truths, and though they are in a sort assented to by christians, yet they are not effectually believed in, or understood in the ground of a true theosophy, but by a few: thus for instance, that life is from God they readily own, and call him the author of it; but then they conceive of it as a gift once given, and afterwards subsisting in them by itself, as a principle *detached from God*, and depending on other distinct causes for its continuation; whereas it really proceeds from God by continual influx, just as the light in our houses comes from the sun by a continuous emanation from it, and consequently, it does not so well answer by comparison to an arrow from its quiver, as to a stream from its fountain; and we are more properly said to live *from God* than *by him*. It must be confessed, that this view of our derivative existence from God by influx, adds greatly to the sense of our dependence on him, as knowing that “in him we live, and move, and have our being,” Acts xvii. 28; and do hereby properly acknowledge the life of God in the soul of man, which, in its proper state, is a divine life; and where it is otherwise, the cause lies in the abuse of free-will and misplaced affections in the recipient, according to that maxim, *quicquid recipitur, recipitur ad modum recipientis*.

The proneness of the human mind to confine itself to the objects of sense, joined to the inordinate love of them, and these strengthened by example and custom, do so familiarize material nature to the thoughts both of the learned and unlearned, that by degrees they become as it were chained down by it. Hence the



theories of speculative and philosophic men have generally carried it for matter against spirit, whilst the few, of a more refined and disengaged understanding, have been treated by them as whimsical and enthusiastic.

From this prevailing propensity to materialism proceeds sad-ducism in religion, denying all supernatural appearances and extraordinary communications with the spiritual worlds, though it is evident that such dispensations have been from the beginning, the scriptures being full of them, not only in the times of the patriarchs, but after the giving of the law: nor do we anywhere read that the people of God pleaded the ordinary dispensations of the written Word, and settled ministry, against the utility and need of them (as is so much the custom at this day); but considered them as *special tokens of the divine favour*, and high privileges of their church; nay, lamented the withdrawing of them as sad and sorrowful signs: thus it is said, on occasion of the extraordinary vocation of Samuel, “that the word of the Lord was precious in those days, there was no open vision,” 1 Sam. iii. 1. So in Psalm lxxiv. 10, “We see not our tokens, there is not one prophet more:” and in Prov. xxix. 18, “Where there is no vision, the people perish.” Nor was the higher dispensation of the gospel intended to supersede the occasional continuance of these extraordinary vouchsafements in the church; for we read in the sacred records of visions, angelical appearances, prophetic gifts, &c. after the ascension of our Lord and the day of Pentecost; and that we may not suppose them confined to those times, St. Peter quotes the prophecy of Joel concerning the gifts, both of prophecy and vision, to be dispensed in the last days, and concludes his exhortation to his hearers with telling them, that “the promise was to them, and to their children, and to all that were *afar off*,” Acts ii. 39; without excepting any of the extraordinary gifts.* Great pains have been taken, by certain

* The prophecy here referred to, in its spiritual sense, as explained by E. S. treats concerning the Lord’s advent, and concerning the perception of divine truth by those who receive the Lord and believe in him: see *Apocalypse Explained*, n. 625, *Arcana Cœlestia*, n. 4682. Edts.



pretenders to wisdom, to persuade the church of Christ, that it is now cut off from all hopes of extraordinary favours, nay, to tell almost to a year when every thing supernatural departed from our Sion; and the belief of this has somehow or other strangely prevailed amongst us under the notion of a more rational religion; as if it were more rational to believe, that the christian church now is less the Lord's peculiar care than it was of old; or as if it were more rational to think, that we are fallen into such times, and such a state of things, as render them less needful and desirable now than in former days. The argument usually drawn against the use or occasion of such dispensations, from the circumstance of christianity being now the established religion, is far too weak to pass with men of discernment, unless the same had held good under the like establishment of the Jewish religion: or unless more were to be expected in favour of religion from the present *human establishments*, than from such as were under the more immediate superintendence and direction of an extraordinary providence. But what have establishments done, or what can they do? They can indeed free us from persecution, that so we may be at liberty to lead peaceable and quiet lives in all godliness and honesty; and this is confessedly a mercy to be thankful for: they can also bestow this world's riches and honours on ecclesiastical persons, or they can take them away. But can they establish piety by a law? Can they preserve the unity of faith by acts of uniformity? Can they by any methods of watchfulness hinder the enemy from sowing the tares of error and heresy in the field of the church, or subdue the powers of darkness with the temporal sword? Nay, what errors have *they* not supported? What persecutions have *they* not authorized against the best Christians, under the pretence of doing God service? So that no argument can be urged in this case from the word Establishment, seeing that the civil magistrate can equally serve the cause of error, and, like Janus with his double face, shew like countenance to the doctrines of Rome and of Geneva. But where bad arguments are not conclusive, ridicule may prevail; and accordingly this also has been made use of to discredit



the belief of all supernatural communications, treating them with derision under the name of new lights. The condition of mockers and scoffers is of all the most dangerous, as well from the particular state of mind that constitutes their character, as because they are incapable of conviction by argument; nor does it, I think, any where appear in Scripture, that such a one was ever converted to the truth. I shall not here say, how far the treating with ridicule the light within, as communicated by God to the soul, comes under the name of the unpardonable sin; but thus much I will say, that they will do well to stand in awe, that are tempted thus to use it; for know, O man, whoever thou art, that if thou hast no supernatural light within thee, darkness is thy name, and darkness is thy end; and if that which should be light within thee be darkness, how great is that darkness! As to that general prejudice which some take pains to excite against all discoveries by extraordinary communications, under the reproachful denomination of new lights, it is sufficient to answer, that our gracious and good God has all along imparted fresh discoveries of truth, according to his good pleasure, to such in his church as have been rightly receptive of them, either for public or for private benefit, nor does he at any time cease to be gracious: and indeed, ill would it be for his poor, seeking, sorrowing servants, on their way through a dangerous world, if, whilst evil spirits and evil men are so indefatigably employed to stumble and perplex them with new errors, they were unsupplied with new lights for their direction and safety; and if the Father of lights were less vigilant for our preservation, than the powers of darkness are for our destruction. But wherefore all this cry against new light in spiritual things? For are we not exhorted to grow in the knowledge, as well as in the grace, of our Lord and Saviour Jesus Christ? And where the ordinary means of this knowledge fail, or may be insufficient for the purposes of salvation, as may be the case, shall we suppose that what is more will not be granted?*

* It is asserted by Baron Swedenborg that the Christian religion is at this day entirely corrupted, and that no true faith and genuine charity remain in the church, thus that the ordinary means of divine knowledge *have* failed; and



Or shall we set ourselves against the receiving of light from above, unless it comes in this or that particular form or method of instruction, and so confine God in those ways in which he has not confined himself, but left open for the more especial display of his goodness, and for our more immediate help in every time of need? Surely this is neither consistent with gratitude or humility. Nothing is here intended against the usual and regular methods of instruction and improvement: God forbid! for it is certainly our duty to be diligent in the use of them, as the ordinary means of God's appointment; but to urge against his imparting his light and truth to us by any other means and messengers, is to set limits both to his sovereignty and his goodness, and to say to him, "Thus far shalt thou go, and *no farther.*" We are apt enough to boast of new lights in arts and sciences, and different branches of natural philosophy; and why should we think that knowledge in the things of the spiritual world is alone incapable of additional improvements? However, if any are so fond of their old ignorance, as to be unwilling to part with it for any new light on this subject, we shall leave them to the choice they are resolved to abide by.

An objection on this subject remains to be considered, viz. If credulity in these things should meet with encouragement, we shall soon be overrun with enthusiasts and pretended visionaries, whoever reads the convincing arguments in the *True Christian Religion*, the *Apocalypse Revealed*, and the work on the *Last Judgment*, by which the assertion is supported, will find it difficult to doubt the fact. Whatever, therefore, may be thought of the pretensions of the generality of those who have professed to have received spiritual communications, the evidence in favour of those of Baron Swedenborg must be allowed to be of a very different kind; superior, indeed, to any which any man could offer since the time of the Apostles. For if the fact be as just stated; if it be true that those days (or states of the church) have arrived of which the Lord declares that unless they should be shortened no flesh could be saved; then it is evident that, for the accomplishment of the gracious promise which says that those days *shall* be shortened, some person must be enlightened to detect the errors and abuses which have destroyed the church, and to remove the general darkness which prevails on spiritual subjects, and thus, like a second Baptist, to prepare the way of the Lord. *Edts.*



and their followers: that the authority of private testimony in these cases is not a sufficient ground for our assent, unless strengthened by the power of working miracles: that, as many well-meaning people are liable to delusion themselves in these matters, so many wilful imposters have been known to go out into the world to deceive others, and that as we are at a loss betwixt them to know what to believe and what not, it is both the safer and the shorter way to give no credit to any relations of this kind. To this be it replied:

First, it must be owned that over-credulity is an extreme to be carefully guarded against, as it may expose us to danger from every delusion and imposture, and also give occasion to much superstition; and therefore we have it given in charge, "Not to believe every spirit, but to try the spirits, whether they are of God," 1 John iv. 1. But then this cautionary precept infers as strongly for the believing of some spirits, after due trial, as for the rejecting of others; an obstinate incredulity, called in Scripture an evil heart of unbelief, being at least as dangerous: Nor were the Jews only reprov'd for their disobedience to the written law, but also for their disbelieving their extraordinary messengers the prophets, even when they came uncredentialed by miracles; for John the Baptist wrought no miracles. The safe way then lies between these two extremes, and we are required to make the best use of those helps that are afforded us for the direction of our judgment therein. That the gift of discerning of spirits was always to remain in the church, follows from the necessary use of it in every age: nor can it be reasonably supposed, that those words of the apostle, "We are of God; hereby know we the spirit of truth from the spirit of error," 1 John iv. 1, were to have no meaning and application after the time in which he lived. If it be thought sufficient to say, that we are now left to the written Word for our directory; be it answered, that the spiritual sense of the written Word is given to us by the spirit of truth, and it is by the latter that the Lord openeth our understanding that we may understand the Scripture; these two witnesses, letter and spirit, thus conjoining their testimony by



corresponding evidence, as face answereth to face in a glass. Again, our Lord has graciously provided for the safety and peace of the sincere Christian, by the promise of light, sufficient for him under any doubts pertaining to salvation. "If any will do his will, [is willing to obey what he knows to be the will of God,] he shall know of the doctrine whether it be of God," John vii. 17. And as to those little deceptions and errors of judgment, which break in upon no duties of religious or moral obligation, they may be compared to the innocent follies of little children which love their parents and one another.

Secondly, as to that common custom of calling out for miracles as the *only proof* of the commission of those who make fresh discoveries of truth to us; it is to be observed, that the appeal to this test generally proceeds from much ignorance, both as to the nature of miracles and the nature of truth. That miracles have frequently been used in condescension to the infirmities of human nature, and to stop the mouths of gainsayers, as also upon other accounts, we are to acknowledge with thankfulness, and adore therein the mighty power of God. But that they are necessary, or promised to be the only evidence to the authority of every extraordinary messenger, or new discovery of truth, *does not appear*; and should the heathens of the East or West Indies put our missionaries to *this proof* of their authority, it might go near to hazard the success of their benevolent labours. Miracles have no necessary connection with truth, nor do they enlighten the mind with any knowledge of it; the reality of them may be questioned, or they may be ascribed to other causes than the true one (for false prophets and seducing spirits may work wonders): the evidence of them may be resisted, or the force of that evidence may be overpowered by worldly considerations and influence; of all which we have examples in Scripture. Now where miracles fail of their proper effect, by not proving the means of our conviction, they add condemnation to the sin of unbelief, and therefore they are often withheld in mercy to the incredulous; accordingly it is recorded of our Lord, that he did not many mighty works in Nazareth because of their unbelief. But are there not other ways



of admitting the force even of any kind of truths, than by miracles, and those better suited to the nature of the human understanding, viz. by the testimony of credible witnesses, by moral evidence and solid reasoning, and above all, by a purity of intellect in certain defæcate minds, between which and truth there is a certain affinity or sympathy, which unites them without the intervention of argument? Now where the lowest kind of evidence is sufficient to require our assent to any matter, it ought to have its proportionable effect: and in that case, our plea of not having that which is more, will not be admitted as a reasonable excuse for unbelief; and therefore,

Thirdly, that argument for rejecting all extraordinary dispensations as the shortest and safest way, on account of the many delusions and impostors that are in the world, is not to be allowed of; for however we may grant it to be the shortest, it will not follow that it is the safest. It is a very good reason for examining; but none for rejecting, where such marks of credibility appear in the witness, as would challenge our belief in any weighty concerns of a temporal nature. Many things may be revealed in a supernatural way to persons properly qualified and circumstanced, not only for the benefit of particulars, but also for the use of the church; and where any thing of this kind is publicly communicated by such a one, that cool and candid remonstrance of the Scribes in favour of St. Paul, against the outrageous Sadducees, is worthy of our imitation: "If a spirit or an angel hath spoken to him, let us not fight against God," Acts xxiii. 9. As to the uncertainty in these things, on account of possible counterfeits, we are subject to the like difficulty in all our temporal concerns, and if we will not proceed in any matters without sensual demonstration, we must cease from all dealings with mankind; but herein we are content to act according to the best of our judgment; and so in the case before us, from the possibility of our being deceived, we should only infer, as we said before, the greater need of caution in distinguishing betwixt true and false, pursuant to that direction of the Apostle; "Prove all things, hold fast that which is good," 1 Thess. v. 21. Besides, much of the uncertainty here complained of may arise from *ourselves*, through



wrong prejudices or habits, producing incompetency of judgment in these matters; for the impiety, the worldly mindedness, and the vices of men, do both by natural and judicial consequence blind the understanding, and confederate with the spirit of error in themselves, to cast a mist of darkness over the works and ways of God, so as to hinder them from seeing any thing clearly. Nor are we to expect that the Lord will alter the course of things in this world for our particular satisfaction, or take away from evil men and evil spirits the liberty and power of practising their deceits, till he shall see fit to remove them out of our way. The mystery of iniquity, like all other things in this world, has its appointed time; and till the end of that is come, Christ and Antichrist, truth and error, will continue in opposition to each other, as they have done ever since man's deplorable apostacy; and accordingly we find good and evil confronting and working against each other in all the memorable events recorded in the Bible; and in the conflict betwixt these contrary principles, both within and without us, lies the christian's warfare. Is Moses called forth to work miracles for the deliverance of the Israelites? Jannes and Jambres are at hand to mimic the divine wonders with their magical arts. Does Michaiah, a prophet of the Lord, appear in the court of Ahab? How is he opposed by the false prophets, who seek to discredit his predictions! Do the sons of God present themselves before the Lord? "Satan also comes among them," Job i. 6. And has it been otherwise in the Christian Church ever since the first ages of it? Nay, does not every one's experience confirm the same? Was the Christian religion established in the empire by Constantine, together with that fundamental doctrine of it, the Divinity of our Lord and Saviour? Behold the detestable heresy of Arius supplanting it in the reign of his successor! Did a reformation of the church from papal errors and tyranny begin in Germany? Scarcely had it gained firm footing in the empire, but it was shaken and disgraced by the wild uproar of mad enthusiasts, under pretence of Christian liberty. Thus does falsehood deck herself in the upper garment of truth, that she may succeed the better in her deceits; and thus does the devil build himself a chapel at the



church door. We are passing through a world of difficulty and danger, where both Satan and lying spirits incarnate are permitted, for the trial and perfecting of our faith, to practise many arts of deceit upon us, as well as many other temptations to beguile us to our ruin: and here we are not so much to consider which is our shortest and easiest, as which is our best and safest way to finish the course of our probation to the most advantage: we are not to cast away truth and error in the lump with a promiscuous neglect, in order to save ourselves the trouble of separating them, but rightly to divide betwixt the precious and the vile, to pluck off the covering of lies from the designing impostor, and receive with honour every messenger of God bearing the marks of simplicity and truth. Nor need we to fear falling into any dangerous mistakes, if to christian prudence and circumspection we join humbleness of mind and singleness of heart; for greater is he that is with us than they that are against us, and in his light shall we see light.

I shall add under this head a word of caution to such well-meaning, but weak christians, as, through a strong imagination or fond desire after supernatural communications, may lay themselves open to delusion by too hasty a belief of what may pass for such either in themselves or others. And here they will do well, in the first place, to check in themselves any growing curiosity of knowing more concerning the things of the other world, than the Lord has been pleased to reveal in his Word, or sees proper to discover to them by the ordinary methods appointed for their instruction; for *mere curiosity* is a dangerous thing, and a wrong motive to knowledge. Secondly, Let them be no less careful to watch against, and to suppress the first motions of, spiritual pride; for this has generally a greater share in the desire after these things than appears to many; as for instance, a proneness to think more highly of ourselves than we ought to think, or a desire to be highly thought of by others for such distinctions, and thence a forwardness to mistake our own imaginations for divine visions; the consequence of which is thinking lightly of the ordinary means of salvation, and of the relative duties, and despising others; whereas the graces of humility and charity are far more



excellent, and more profitable to the soul, than the knowledge of all mysteries, and the gifts of prophecy, and working miracles. Thirdly, As the persons here spoken of are of slender intellectual abilities, or of slender intellectual improvements, a modest diffidence in themselves is recommended to them, and coolly to consider before they are taken with or pass judgment upon any thing in the extraordinary way, whether in themselves or others; to refer the matter to the judgment and advice of some persons of piety, experience, and good life, rather than to depend upon their own understanding; and, above all, to commend the matter to God in prayer for guidance and direction, that they may have a right judgment in all things pertaining to their spiritual condition, and so neither fall into self-deception on the one hand, nor the snare of the enemy on the other.

But if a word of caution is needful for the *over-credulous*, a word of advice is not less proper for the *incredulous*; seeing the right way always lies between the two extremes, and it is just as dangerous to go too far on the right hand as on the left. There is a false philosophy which leads to infidelity and atheism, of which mention has been made; and there is a divine philosophy which connects physics with true metaphysics, and is not improperly termed THEOSOPHY. The former of these confines its speculations to matter, and aims at explaining all appearances whatever from no higher cause; treats immaterial substances as figments, denies all communication betwixt the soul and the spiritual world, and so banishes man from his own proper country: the latter adds to the science of nature the contemplation of the intellectual system; shews how spiritual essences clothe themselves with corporeal forms; ascends from visibles to invisibles, and traces effects from their next immediate causes up to their first cause, which is God. When this light breaks in upon the soul, she as it were stretches herself, expands her wings, soars above the regions of sense, sees a new world opening to her view; exults on beholding her original dignity, and feels her immortality; nay, she seems in a sort to have already entered upon the blessedness of it, through a faith more luminous than the brightness of the sun, and a love stronger than death. One can scarcely



indulge a scope on this subject, if under any degree of its influence, without a touch of divine enthusiasm. Two philosophers of these distinct classes differ more widely than the towering eagle from the fluttering bat; the ideas, the sentiments, the feelings of the one are all earthly; those of the other heavenly. The one guesses and studies, and with labour ratiocinates to give plausibility to his system, and at best sees things as by the feeble glimmering of the stars; whilst conviction flashes on the mind of the other from that spiritual sun, whose light in its essence is truth, and whose heat in its essence is love.

It is almost unaccountable on the first view of the case, how men can so willingly engage on the side of unbelief, in matters so highly interesting and desirable; for most pride themselves in their knowledge; whereas incredulity is the negation and *grave of knowledge*, and only serves to expunge ideas from the mind. Whatever such may say or think, they are as void of all laudable ambition and dignity of sentiment, as a worm of the earth, and the vilest reptile that crawls upon the face of it, has a more eligible condition than theirs.

It is said in the prophet Amos, "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." He hath done this in old times; and is he a variable God that will not do the same in the last times? Is he less communicative, or his servants now less dear to him? This cannot with truth be said. The deluge, the destruction of Sodom, the liberation of the Hebrews from Egyptian bondage, the revolutions in the kingdoms of Israel, their victories, captivities, and dispersion; the great restorer of the true Israel, the states of the christian church, its apostacy, and its restoration in the New Jerusalem Church, (one great subject of our author's writings) with numberless other particulars, have all been revealed by the Lord to certain of his chosen ones before these great events came to pass; and can we suppose that the last of these, which is the most concerning of all, will want its previous messenger to prepare the church for its approach? It has long been a time of trouble and of treading down; and shall there not be a time of refreshing and raising up, when the children of Zion shall be made



joyful with the glad tidings of the coming of their king? Shall the profane insults, rebuke, and blasphemy of the enemies of our faith continue to mock the patient hope of the christian; and will not the Lord send some enlightened seer with a message of peace and comfort to his people, some Caleb to testify unto them of the good land which he hath seen, and also bearing with him a cluster of the fruit of it, for their encouragement to go up to possess it?—He has done this in the person and writings of the Honourable Emanuel Swedenborg, who for these five-and-twenty years past has been favoured with an open vision of the spiritual world, and still continues to enjoy the same, and to communicate to his brethren many curious, wonderful, and instructive discoveries, relating to his converse with angels and the things of their kingdom, as may be seen in his other writings: so that infidels can now no longer plead that challenge in excuse for their unbelief, “Shew us one who can testify of these things from his own knowledge, and we will believe:” for such a witness, and a credible one too, is alive this day.* I have conversed with him at different times, and in company with a gentleman of a learned profession and of extensive intellectual abilities: we have had a confirmation of these things from his own mouth, and have received his testimony, and do both of us consider this our acquaintance with the author and his writings among the greatest blessings of our lives. We cannot doubt but that the same evidence, which has appeared credible to us, must appear the same to many others; and where men of liberal minds and education think otherwise, a single line will amicably settle the difference betwixt us, viz.

*Veniam petimus damusque vicissim.*

But where any wrong bias, bigotry to a system, worldly interest, or a confirmed habit of unbelief, lead any to a determined opposition, there argument must lose its force on any subject; for *non persuadebis etiamsi persuaseris.*

As the author, when in England in the year 1769, was called upon in a letter from a friend to give some account of himself for

* The author was alive when Mr. Hartley wrote this Preface.



the reasons therein suggested, (his answer to which letter will be found at the end of this Preface) there is the less occasion to enlarge on what relates to his personal circumstances. However, we cannot but take notice here of the kind and honourable treatment he continues to meet with in his own country, as a circumstance which does honour to the royal family, the grandees, the senators, and the bishops of the Swedish nation; for every one that comes to us in the name of a prophet, a messenger of the Lord, or a seer, with credible marks of his mission, is certainly entitled to high respect from such distinction of character. That Baron Swedenborg's life, qualifications, and high pretensions, have passed through a strict scrutiny in his own country, as to every part of his character, moral, civil, and divine, is not to be doubted; and that he maintains dignity, esteem, and friendship there, with the great, the wise, and the good, I am well informed by a gentleman of that nation, now residing in London; and from whose mouth I could relate an instance of the author's supernatural knowledge, as well known in the court of Sweden, and not to be evaded or called into question, if the fact be as is related: but as I have not the author's leave for this, I think not myself at liberty to mention it. Thus far I think that the credibility of Mr. Swedenborg, as a witness to the truth of what he relates, stands unimpeached. The extensive learning displayed in his writings, evinces him to be the scholar and the philosopher; and his polite behaviour and address bespeak the gentleman: he affects no honour, but declines it; pursues no worldly interest, but spends his substance in travelling and printing, in order to communicate instruction and benefit to mankind; and he is so far from the ambition of *heading a sect*, that wherever he resides, on his travels, he is a mere solitary, and almost inaccessible, though in his own country of a free and open behaviour. He has nothing of the precisian in his manner, nothing of melancholy in his temper, and nothing in the least bordering upon the enthusiast in his conversation or writings; in the latter of which he delivers facts in the plain style of narrative, speaks of his converse with spirits and angels with the same coolness that he treats of earthly things, as being alike common to him; he proves all points of doc-



trine from Scripture testimony ; always connects charity and good life with true faith ; and is the most rational divine I ever read. If these parts of character may be allowed to gain credit to his testimony, I think it may be pronounced concerning him, that he is the most extraordinary messenger from God to man, that has appeared on earth since the apostolic age, and that he may properly be called the living apostle of these days. As to his writings, the subjects of them are confessedly, not only new, but greatly interesting ; such as the spiritual sense of the Scriptures, many of the most difficult and hitherto unknown passages of which he explains by the rule of correspondences, shewing how things spiritual are represented or signified by things natural : he lays open to view the errors which have been introduced into the church, and still subsist in it, and establishes the fundamental articles of faith on the divine authority of the sacred writings, without quoting the authority of any man, or offering any thing in the uncertainty of opinion. In his character of seer, he draws aside the curtain which divides betwixt mortality and immortality, and opens a prospect into the world of spirits, presenting to us the different states of souls after death, their communications with angels, and with one another, the preparation in the middle state (not according to the figment of a Romish purgatory) for final bliss or misery ; and numberless other wonderful discoveries relating to their condition, the different classes in the different communities of angels in their respective heavens, and likewise to the infernal kingdom. Of these he treats professedly in his book on HEAVEN and HELL, which is but a small part of his works : it would require a volume to give even a general character of them all, and therefore I shall forbear to particularize here ; observing only, that the amazing treasure both of curious and *useful knowledge* exhibited in his writings, concerning things natural and revealed, moral, philosophical, and divine, does not only far excel whatever has come down to us of Hermes, Pythagoras, and Plato, but even surpasses, in importance of matter and extent of discovery, all that the fathers have written, or divines have taught. On the first view of things so strange, many will be apt as it



were to start back, and to pause with a kind of surprise; and upon finding them so different from their present ideas, or having *no ideas at all about them*, they will be inclined to reject them as fable or delusion. This may be the case not only of such as are chained down to their present belief or unbelief, but even of some less contracted and fixed in pre-conceived opinions; but men of enlarged minds, improved by a liberal education, are not so hasty to condemn what they cannot immediately close with, but will give a *fair trial* to what is offered, and admit of so much as the nature of its evidence demands; and to such I address myself with respectful deference, recommending to their perusal the author's works, as worthy of their attention and remarks. In this great variety of materials, many things will be found better suited to some than to others; but let us not quarrel with variety, but take that which is suited to our own apprehension and use, and leave the rest to others, remembering that the Lord is good to all, and not only provides for us things necessary, but also for change, entertainment and delight, as well in our spiritual as in our natural state. Let it likewise be observed, that in things relating to the condition and laws of the spiritual world, we are not to set up our customary ideas, or the philosophical notions we may have imbibed in this, as an adequate measure of truth; for things spiritual and things natural are dissimilar and heterogeneous, and yet, when compared in the light of true philosophy, they are analogous and corresponding: but then the mind must familiarize itself by degrees, and a habit of abstraction, to the contemplation of spiritual subjects, before it be able to form proper and satisfactory ideas of them, and then it may; for the capacity and faculties of the human mind are immense, and by suitable discipline and exercise may even in this life be accommodated to the reception of celestial science. Few men perhaps, even of a philosophical genius, will be able at first to comprehend the author's meaning in those parts of the following treatise, where he speaks of that spiritual sun, whose light in its essence is wisdom, and whose heat in its essence is love; and yet, upon an attentive consideration of the difference betwixt essence and form, and between the different natures of things spiritual



and things natural, this may appear very intelligible. We are apt to conceive of wisdom and love, only as modes of thinking and sensation in the soul; whereas they are really principles or spiritual essences communicated by influx from God, the fountain of all essences, and received by the soul according to its capacity of reception.

It will be thought high time to have done with so long a Preface to so short a work, as the porch may perhaps already appear too large for the house: and yet, after what has been said for the use of the reader, much more remains behind; but a measure must here be observed. As our highly distinguished author, who is also eminent in the school of human literature, writes to men of understanding; so his humble translator follows his steps in this address to the honourable and learned Universities of this realm; as the hand of a mean messenger may be allowed to bear a rich present to his superiors; for by that name I must call every thing that comes from our author's pen.

Reader, adieu; and think not ill of those who wish and labour only for thy spiritual welfare. Time is short, and eternity is long: good and evil are before thee: angels of light and spirits of darkness are with thee: and heaven or hell is the sure end of thy journey through this life. Consider well then, O traveller, where thou art, and whither thou art going; refuse the evil and chuse the good; love thy true friends; make the most of thy time and the best of thy way; and I wish thee good luck in the name of the Lord.

THOMAS HARTLEY.



A  
**LETTER**  
FROM THE  
**HON. EMANUEL SWEDENBORG**  
TO THE  
**REV. THOMAS HARTLEY.**

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**I** Take pleasure in the friendship you express for me in your letter, and return you sincere thanks for the same; but as to the praises which you bestow upon me, I only receive them as tokens of your love of the truths contained in my writings, and so refer them to the Lord our Saviour, from whom is all truth, because he is **THE TRUTH** (John xiv. 6.) It is the concluding part of your letter that chiefly engages my attention, where you say as follows: "As after your departure from England disputes may arise on the subject of your writings, and so give occasion of defending their author against such false reports and aspersions, as they who are no friends to truth may invent, to the prejudice of his character, may it not be of use, in order to refute any calumnies of that kind, that you leave in my hands some short account of yourself; as concerning, for example, your degrees in the University, the offices you have borne, your family and connections, the honours which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your character, if attacked; that so any ill-grounded prejudice may be obviated or removed? for where the honour and interest of truth are concerned, it certainly behoves us to employ all lawful means in its defence and support." After reflecting on the foregoing passage, I was induced to comply with your friendly advice, by briefly communicating the following circumstances of my life.

I was born at Stockholm in the year 1689, Jan. 29. My father's name was Jesper Swedberg, who was Bishop of West-Gothland, and a man of celebrity in his time. He was also



elected a member of the English Society for the Propagation of the Gospel in foreign parts, for he had been appointed by King Charles XII. as bishop over the Swedish Churches in Pennsylvania and London. In the year 1710, I began my travels, first going to England, and thence to Holland, France, and Germany; whence I returned home in 1714. In the year 1716, and afterwards, I had many conversations with Charles XII. king of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of Assessor of the Metallic College, in which I continued till the year 1747, when I resigned it; but I still retain the salary annexed to it as an appointment for life. My sole view in this resignation was, that I might be more at liberty to devote myself to that new function to which the Lord had called me. On my resigning my office, a higher degree of rank was offered me, but this I utterly declined, lest it should be the occasion of inspiring me with pride. In 1719, I was ennobled by Queen Ulrica Eleanora, and named Swedenborg; from which time I have taken my seat with the Nobles, of the Equestrian Order, in the Triennial Assemblies of the States of the realm. I am a fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but I have never sought admission into any other literary Society, as I belong to an angelic Society, wherein things relating to heaven and the soul are the only subjects of discourse and entertainment; whereas the things which occupy the attention of our literary societies, are such as relate to the world and the body. In the year 1734, I published at Leipsic, the *Regnum Minerale* in three volumes, folio; and in 1738, I took a journey into Italy, and staid a year at Venice and Rome.

With respect to my family connections: I had four sisters. One of them was married to Eric Benzelius, afterwards promoted to the Archbishopric of Upsal; and thus I became related to the two succeeding Archbishops of that see, both named Benzelius, and younger brothers of the former. My second sister was married to Lars Benzelstierna, who was promoted to a provincial government; but all these are dead. However, two Bishops who are related to me are still living; one of them,



named Filenius, is Bishop of East-Gothland, and now officiates as President of the Ecclesiastical Order in the Diet at Stockholm in the room of the Archbishop, who is infirm; he married the daughter of my sister: The other, named Benzelstierna, is, Bishop of Westermania and Dalecarlia; he is the son of my second sister; not to mention others of my relations who enjoy stations of dignity. I live, besides, on terms of familiarity and friendship with all the Bishops of my country, who are ten in number; as also with the sixteen Senators, and the rest of the Nobility; for they know that I am in fellowship with angels. The King and Queen also, and the three Princes their sons, shew me much favour: I was once invited by the King and Queen to dine at their table,—an honour which is in general granted only to the nobility of the highest rank; and likewise, since, with the Hereditary Prince. They all wish for my return home; so far am I from being in any danger of persecution in my own country, as you seem to apprehend, and so kindly wish to provide against; and should any thing of that kind befall me elsewhere, it cannot hurt me.

But I regard all that I have mentioned as matters of respectively little moment; for, what far exceeds them, I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me his servant in the year 1743; when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and publish various *arcana*, that have been seen by me or revealed to me; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word with many other most important matters conducive to salvation and true wisdom. The only reason of my later journies to foreign countries, has been, the desire of being useful by making known the *arcana* entrusted to me.

As to this world's wealth, I have what is sufficient, and more I neither seek nor wish for.

Your letter has drawn the mention of these things from me, with the view, as you suggest, that any ill-grounded prejudices may



be removed. Farewell; and from my heart I wish you all felicity both in this world and the next; which I make no doubt of your attaining, if you look and pray to our Lord.

EMAN. SWEDENBORG.

LONDON, 1769.



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Aug. 1826.



THE NATURE  
OF  
THE INTERCOURSE  
BETWEEN  
THE SOUL AND THE BODY, &c.

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1. **THERE** are three opinions and tenets, or three hypotheses, respecting the intercourse between the soul and the body, or respecting the manner in which the one operates on the other, and in which they both operate in union: the first is called Physical Influx*, the second Spiritual Influx, and the third Pre-established Harmony. The **FIRST** hypothesis, which is that of **PHYSICAL INFLUX**, draws its origin from the

* As the term *Influx*, though not unknown to our language, is not in common use, it may be necessary to apprise the unlearned reader, that it means *flowing-in*. An inconvenience arises, in conveying the Author's ideas in the English tongue, from the want of a verb expressing the corresponding idea to the noun that is related to it in form. Thus, for the noun, we take the almost purely Latin word, *Influx*, because we have no substantive formed from the English verb *to flow*, construed with *in* or *into*; but for the verb we use that word in that construction; between which and the noun *Influx* the common reader perceives no relationship. After this statement, however, the reader may supply the relationship in his thoughts, by remembering, that wherever the word *Influx* occurs, it is the noun answering to the verb and preposition *to flow in*, or *into*: and that wherever the phrase *to flow in* or *into* is used, it is the verb and preposition answering to the substantive *Influx*.



appearances of the senses, and the fallacies which spring from that source. For it appears as if the objects of sight, which affect the eyes, flowed into the thought, and produced it; in like manner speech, which affects the ears, appears to flow into the mind, and produce ideas there; and the case appears to be similar with respect to the smell, taste, and touch. The organs of these senses first receive, by contact, impressions from surrounding objects; and the mind appears to think, and also to will, according to the affections of those organs; observing which, the ancient philosophers and schoolmen concluded there to be an influx from the organs of sense into the soul, and hence adopted the hypothesis of Physical or Natural Influx. The SECOND hypothesis, which is that of SPIRITUAL INFLUX, called by some Occasional Influx, draws its origin from order and its laws. For the soul is a spiritual substance, and is consequently purer, prior, and interior; but the body is material, and is consequently grosser, posterior, and exterior; and it is according to order for what is purer to flow into what is grosser, what is prior into what is posterior, and what is interior into what is exterior; thus what is spiritual into what is material; and not the contrary; consequently, it is according to order for the mind, as the seat of thought, to flow into the sight according to the state induced on the eyes by the objects before them,—which state, also, that mind disposes at its pleasure; and likewise for the mind as the seat of perception, to flow into the hearing, according to the state induced on the ears by speech. The THIRD hypothesis, which is that of PRE-ESTABLISHED HARMONY, originates from appearances and fallacies to which the rational faculty is subject. For in the operation itself, the mind acts together and simultaneously with the body; but, nevertheless, every operation is first successive and afterwards simultaneous. Now successive operation is influx, and simultaneous operation is harmony; which occur when the mind thinks and



afterwards speaks, or when it wills and afterwards acts. It is therefore a fallacy of the rational faculty to establish that which is simultaneous and exclude that which is successive. No fourth opinion respecting the intercourse between the soul and the body can be framed; for either the soul must operate on the body, or the body on the soul, or both continually together.

2. Since the hypothesis of spiritual influx draws its origin, as just observed, from order and its laws, this opinion has been acknowledged and received by the wise in the learned world in preference to the other two: for every thing which draws its origin from order, is truth, and truth manifests itself by virtue of its inherent light, even in that shade which obscures the rational perception while the truth only exists in the form of an hypothesis. There are three things which involve this hypothesis in shade, viz. ignorance respecting what the soul is, ignorance respecting what anything spiritual is, and ignorance respecting the nature of influx: wherefore these three things must first be unfolded before the rational faculty can see the truth itself. For truth, while it only exists in the form of an hypothesis, is not truth itself, but a conjecture respecting it: it is like a picture seen at night on a wall by the light of the stars, to which the mind assigns a different form according to its fancy; whereas its proper form is seen when the sun illuminates it in the morning, and not only discovers and renders visible its general figure, but also its particular parts: just so, out of the shade in which the truth appears while this opinion exists in the form of an hypothesis, arises the open truth, when it is known what and of what nature that which is spiritual is respectively to that which is natural; what and of what nature the human soul is; and what is the nature of the influx that flows into the soul, and by the soul into the perceptive and thinking mind, and from this into the body. But these subjects



can be explained by no man, unless he have received from the Lord the privilege of being in society with angels in the spiritual world and with men in the natural world at the same time; and since this privilege has been bestowed on me, I have been enabled to describe what and of what nature they are. This I have done in the work on *Conjugal Love*, in the Memorable Relation respecting the nature of what is SPIRITUAL, (n. 326 to 329); in that respecting the HUMAN SOUL (n. 315); in that respecting INFLUX (n. 380); and more fully in that at n. 415 to 422.* Who does not know, or may not know, that the good of love and the truth of faith flow from God into man, and that they flow into his soul, and are felt in his mind; and that they flow, again, from his thought into his speech, and from his will into his actions? That spiritual influx, and its origin and derivation, are from thence, shall be manifested in the following order. I. *That there are two worlds, a spiritual world, which is inhabited by spirits and angels, and a natural world, which is inhabited by men.* II. *That the spiritual world first existed and continually subsists from its own sun; and that the natural world first existed and continually subsists from its own sun.* III. *That the sun of the spiritual world is pure love from Jehovah God, who is in the midst of it.* IV. *That from that sun proceed heat and light; and that the heat proceeding from it is in its essence love, and the light thence is in its essence wisdom.* V. *That both that heat and that light flow into man, the heat into his will, where it produces the good of love; and the light into his understanding, where it produces the truth of wisdom.* VI. *That those two elements, viz. heat and light, or love and wisdom, flow conjointly from God into the soul of man, and by this into his mind, its affections and*

* They who may not possess the work on *Conjugal Love*, will find the same articles in the *True Christian Religion*, n. 280; n. 697; n. 35; n. 77 and 12.



thoughts, and from these into the senses, speech and actions of the body. VII. That the sun of the natural world is pure fire; and that the world of nature first existed and continually subsists by this sun. VIII. That therefore every thing which proceeds from this sun, regarded in itself, is dead. IX. That that which is spiritual, clothes itself with that which is natural, as man clothes himself with a garment. X. That spiritual things thus clothed in man enable him to live as a rational and moral man, thus as a spiritually natural man. XI. That the reception of that influx is according to the state of love and wisdom with man. XII. That the understanding in man is capable of being elevated into the light, that is, into the wisdom, in which are the angels of heaven, according to the improvement of his rational faculty; and that his will is capable of being elevated, in like manner, into heat, that is, into love, according to the deeds of his life: but that the love of the will is not elevated, except so far as man wills and does those things which the wisdom of the understanding teaches. XIII. That beasts are constituted quite otherwise. XIV. That there are three degrees in the spiritual world, and three degrees in the natural world, according to which all influx takes place. XV. That ends are in the first degree, causes in the second, and effects in the third. XVI. That hence may appear what is the nature of spiritual influx from its origin to its effects. Each of these propositions shall now be briefly illustrated.

**I. THAT THERE ARE TWO WORLDS, A SPIRITUAL WORLD INHABITED BY SPIRITS AND ANGELS, AND A NATURAL WORLD INHABITED BY MEN.**

3. THAT there is a spiritual world inhabited by spirits and angels, distinct from the natural world inhabited by men, is a fact which, because no angel has descended and declared it, and no man has ascended and seen it, has been hither-



to unknown, even in the christian world; lest, therefore, from ignorance of the existence of such a world, and the doubts respecting the reality of heaven and hell which result from such ignorance, men should be infatuated to such a degree as to become naturalists and atheists, it has pleased the Lord to open my spiritual sight, and, as to my spirit, to elevate me into heaven, and to let me down into hell, and to exhibit to my view the nature of both. It has thus been made evident to me that there are two worlds completely distinct from each other; one, all the objects of which are spiritual, whence it is called the spiritual world; and another, all the objects of which are natural, whence it is called the natural world; as also, that spirits and angels live in their own world, and men in theirs; and further, that every man passes by death from his world into the other, in which he lives to eternity. It is necessary, in order that the nature of influx, which is the subject of this little work, may be unfolded from its first origin, that some information respecting both these worlds should be first premised; for the spiritual world flows into the natural world, and actuates it in all its parts: it not only operates upon men, but on beasts too; and also constitutes the vegetative principle in trees and herbs.

## II. THAT THE SPIRITUAL WORLD FIRST EXISTED AND CONTINUALLY SUBSISTS FROM ITS OWN SUN; AND THAT THE NATURAL WORLD FIRST EXISTED AND CONTINUALLY SUBSISTS FROM ITS OWN SUN.

4. THERE is one sun of the spiritual world and another sun of the natural world, because those worlds are completely distinct from each other; and every world must derive its origin from a sun: for a world of which all the objects are spiritual, cannot originate from a sun, all the products of which are natural; for then there must be a physical influx, which, nevertheless, is contrary to order. That



the world first existed from the sun, and not the sun from the world, is manifest by an effect from the former cause still observable; viz. that the world, in the whole and in every part still subsists by the sun; and subsistence demonstrates existence; wherefore it is a common remark, that subsistence is perpetual existence; whence it is evident, that, take away the sun, and its world would fall into a chaos, and this chaos into nothing. That, in the spiritual world, there is a sun different from that in the natural world, I am able to testify, for I have seen it: in appearance, it is a globe of fire, like our sun, is of much the same magnitude, and at the same distance from the angels as our sun is from men: but it does not rise or set, but stands immovable in a middle altitude between the zenith and the horizon; whence the angels enjoy perpetual light, and perpetual spring. The man who reasons upon the subject without knowing any thing respecting the sun of the spiritual world, may easily fall into insane notions when he endeavours to form an idea of the creation of the universe: thus when he deeply considers it, he concludes that its origin must be from nature; and as the origin of nature is the sun, he conceives that the universe proceeded from the sun as its creator. Moreover, no one can form a right conception of spiritual influx, unless he also knows the origin of it: for all influx proceeds from a sun, spiritual influx from its sun, and natural influx from its sun: thus the internal sight of man, which is that of his mind, receives influx from the spiritual sun, but his external sight, which is that of his body, receives influx from the natural sun; but, in operation, both act in conjunction, just as the soul acts in conjunction with the body. Hence it is evident into what blindness, darkness, and fatuity they may fall, who have no knowledge of the spiritual world and its sun: they may fall into *blindness*, because the mind which judges by the sight of the eye alone, becomes in its reasonings like a bat, which flies by night with a wander-



ing course and is attracted by a mere linen cloth that may anywhere be hanging up; they may fall into *darkness*, because the sight of the mind, when the sight of the eye flows into it from without, is deprived of all spiritual light, and becomes like the sight of an owl; and they may fall into *fatuity*, because the man still continues to think, but he thinks from natural things concerning spiritual things, and not contrariwise; thus he thinks like a madman, a fool, and an ideot.

### III. THAT THE SUN OF THE SPIRITUAL WORLD IS PURE LOVE, FROM JEHOVAH GOD, WHO IS IN THE MIDST OF IT.

5. SPIRITUAL things cannot proceed from any other source than from love, nor love from any other source than Jehovah God, who is love itself: hence the sun of the spiritual world, from which, as their fountain, all spiritual things issue, is pure love proceeding from Jehovah God, who is in the midst of it. That sun is not itself God, but is an emanation from God, being the proximate sphere diffused around him and proceeding from him. By means of this sun, the universe was created by Jehovah God (by the universe, we mean, the whole expanse of worlds*, which are as many as the stars in the expanse of our heaven). Creation was effected by means of that sun, which is pure love, thus by Jehovah God, because love is the very *esse*† of life, and wisdom is the *existere* of life thence derived, and all things were created from love by wisdom: this is meant by these words in John: “*The Word was with God, and God was the Word; all things were made by him, and without him nothing was*

* It will hence be seen, that by *a world* the author does not mean merely *an earth*, but *a system*,—all that depends on one sun.

† By *esse*, here and throughout his works, the author means, with the ontologists in general, *the inmost principle of being*, and by *existere*, *the manifestation of being from that inmost principle*.



*made which was made; and the world was made by him"* (i. 3, 10): the Word here is the divine truth, thus likewise the divine wisdom; wherefore, also, the Word is called (ver. 9.) the light which illuminates every man: in like manner the divine wisdom illuminates by means of the divine truth. They who deduce the origin of worlds from any other source than the divine love operating by the divine wisdom, fall into hallucinations like those of persons disordered in the brain, who see spectres as men, phantoms as luminous objects, and imaginary entities as real figures: for the created universe is a coherent work, originating from love operating by wisdom; as you will see, if you are able to examine the chain of things in their order, from those which are first to those which are last. As God is one, so also the spiritual sun is one; for the extension of space is not predicable of spiritual things, which are the derivations of that sun: and essence and existence that are independent of space are present everywhere in space without space: thus the divine love is present from the beginning of the universe to all its boundaries. That the Divine fills all things, and by such impletion preserves them in the state in which they were created, is a truth of which the rational faculty has a distant apprehension; which becomes a nearer one, in proportion as the mind has a knowledge of the nature of love, as it is in itself; of its conjunction with wisdom for the perception of ends; of its influx into wisdom for the exhibition of causes; and of its operation by means of wisdom for the production of effects.

**IV. THAT FROM THAT SUN PROCEED HEAT AND LIGHT; AND THAT THE HEAT PROCEEDING FROM IT IN ITS ESSENCE IS LOVE, AND THE LIGHT THENCE IN ITS ESSENCE IS WISDOM.**

6. It is known that in the Word, and thence in the common language of preachers, fire is mentioned to express di-



vine love; thus it is usual to pray, that heavenly fire may fill the heart and kindle holy desires to worship God: the reason of which is, because fire corresponds to love, and thence signifies it. Hence it is, that Jehovah God was seen by Moses, as a fire, in a bush; as also by the children of Israel at Mount Sinai; and that fire was commanded to be perpetually kept upon the altar, and the lights of the candlestick in the tabernacle to be lighted every evening: these commands were given because fire signifies love. That such fire has heat proceeding from it, appears manifestly from the effects of love: thus, a man is set on fire, grows warm, and becomes inflamed, as his love is exalted into zeal, or into red-hot anger. The heat of the blood, or the vital heat of men and of animals in general, proceeds solely from love, which constitutes their life. Neither is infernal fire any thing else than love opposite to heavenly love. This then is the reason that the divine love appears to the angels as the sun in their world, with the aspect of a globe of fire, like our sun, as was said above; and that the angels enjoy heat according to their reception of love from Jehovah God by means of that sun. It follows from hence, that the light there is in its essence wisdom; for love and wisdom, like *esse* and *existere*, are incapable of being divided, since love exists by means of wisdom and according to it. This resembles a familiar phenomenon in our world: at the time of spring, heat unites itself with light, and causes the vegetable creation to bud, and at length to bear fruit. Moreover, every one knows experimentally, that spiritual heat is love and spiritual light is wisdom; for a man grows warm in proportion as he feels love, and has a perception of light in his understanding in proportion as he attains wisdom. I have often seen that spiritual light, which immensely exceeds natural light in clearness and in splendour, for it is as clearness and splendour themselves in their very essence; it appears like resplendent and dazzling snow, such as the garments of the Lord appeared when he



was transfigured (Mark ix. 3, Luke ix. 28). As light is wisdom, therefore the Lord calls himself the light which illuminates every man, (John i. 9); and says in other places, that he is the Light, (John iii. 19, chap. viii. 12, chap. xii. 35, 36, 47), that is, that he is divine truth itself, which is the Word, thus wisdom itself. It is commonly imagined that natural light, which is the same as the light of reason, proceeds from the light of our world: but it proceeds from the light of the spiritual world; for the sight of the mind flows into the sight of the eye, thus also the light of the spiritual world into the light of the natural world, but not contrariwise: if the contrary took place, there would be physical influx and not spiritual influx.

V. THAT BOTH THAT HEAT AND THAT LIGHT FLOW INTO MAN, THE HEAT INTO HIS WILL, WHERE IT PRODUCES THE GOOD OF LOVE, AND THE LIGHT INTO HIS UNDERSTANDING, WHERE IT PRODUCES THE TRUTH OF WISDOM.

7. It is known that all things universally have relation to good and truth, and that there is not a single object in existence which has not something relative to those two principles. On this account, there are in man two receptacles of life, one, which is the receptacle of good, called the will, and another, which is the receptacle of truth, called the understanding; and as good belongs to love, and truth to wisdom, the will is the receptacle of love, and the understanding is the receptacle of wisdom. That good belongs to love, is evident from this consideration; that what a man loves, this he wills, and when he brings it into act he calls it good; and that truth belongs to wisdom appears hence, that all wisdom is composed of truths; even the good which a wise man thinks, is truth, which becomes good when he wills it and does it. He who does not rightly distinguish between these two receptacles of life, which are the will and the understanding, and does not form to himself a clear notion respect-



ing them, will in vain endeavour to comprehend the nature of spiritual influx: for there is influx into the will, and there is influx into the understanding; there is an influx of the good of love into the will of man, and there is an influx of the truth of wisdom into his understanding; each proceeding from Jehovah God immediately, by the sun in the midst of which he is, and mediately, by the angelic heaven. These two receptacles, the will and the understanding, are as distinct as heat and light are; for the will receives the heat of heaven, which in its essence is love, and the understanding receives the light of heaven, which in its essence is wisdom; as was said above. There is an influx from the human mind into the speech, and there is an influx into the actions; the influx into the speech takes place from the will by the understanding, and the influx into the actions takes place from the understanding by the will. They who are only acquainted with the influx into the understanding, and not at the same time with that into the will, are like persons having but one eye, who only see the objects on one side of them, and not those on the other; and they are like persons who are maimed, who do their work awkwardly with one hand only; and they are like persons that are lame, who walk by hopping on one foot, with the assistance of a crutch. From these few observations it is plain, that spiritual heat flows into the will of man, and produces the good of love, and that spiritual light flows into his understanding, and produces the truth of wisdom.

**VI. THAT THOSE TWO ELEMENTS, VIZ. HEAT AND LIGHT, OR LOVE AND WISDOM, FLOW CONJOINTLY FROM GOD INTO THE SOUL OF MAN, AND BY THIS INTO THE MIND, ITS AFFECTIONS AND THOUGHTS, AND FROM THESE INTO THE SENSES, SPEECH, AND ACTIONS OF THE BODY.**

8. THE spiritual influx hitherto treated of by men of learning, is, the influx from the soul into the body; but they



have not noticed the prior influx into the soul, and by that into the body. It nevertheless is well known, that all the good of love, and all the truth of faith, flow from God into man, and that no portion of them is from man himself; and whatever flows from God flows proximately into his soul, and by the soul into the rational mind, and by this into the organs which constitute the body. Any person, then, who investigates the nature of spiritual influx without taking this into the account, is like one who stops up the stream of a fountain and still looks there for unfailing waters; or one who deduces the origin of a tree from the branch and not from the seed; or one who examines principiates* without attending to the first principle. For the soul is not life in itself, but is a recipient of life from God, who is life in itself; and all influx belongs to life, thus is from God. This is meant by this passage: "*Jehovah God breathed into the nostrils of the man the breath of life [lives], and the man became a living soul,*" (Gen. ii. 7;) to breathe into the nostrils the breath of life [lives], signifies, to implant the perception of good and truth. The Lord also says of himself, "*As the Father hath life in himself, so hath he given to the Son to have life in himself,*" (John v. 26); to have life in himself is to be God: and the life of the soul is life influent from God. Now forasmuch as all influx belongs to life, and life operates by means of its receptacles; and the inmost or first of the receptacles in man is his soul; therefore, in order that the nature of influx may be rightly apprehended, it is necessary to begin from God, and not from an intermediate station. Were we to begin from an intermediate station, our doctrine of influx would be like a chariot without wheels, or like a ship without sails. This being the case, therefore, in the preceding articles, we have treated of the sun of the spiritual world, in the midst of which is Jehovah God, n. 5; and of the influx of love and wisdom, thus of life, n. 6, 7. The rea-

* A logical term, denoting things derived from a first principle.



son that life from God flows into man by the soul, and by this into the mind, that is, into the affections and thoughts of the mind, and from these into the senses, speech, and actions of the body, is, because these are the subjects of life in successive order. For the mind is subordinate to the soul, and the body is subordinate to the mind: and the mind has two lives, one belonging to the will and another to the understanding: the life of its will is the good of love, the derivations of which are called affections; and the life of its understanding is the truth of wisdom, the derivations of which are called thoughts: by means of these and the former the mind lives: but the life of the body are the senses, speech, and actions: that these are derived from the soul by the mind, follows from the order in which they stand, and from which they manifest themselves to a wise man without scrutiny. The human soul, being a superior spiritual substance, receives influx immediately from God; but the human mind, being an inferior spiritual substance, receives influx from God mediately by the spiritual world; and the body, being composed of the substances of nature, which are called matter, receives influx from God mediately by the natural world. That the good of love and the truth of wisdom flow from God into the soul of man conjointly, that is, united into one, but that they are divided by man in their progress, and are conjoined only with those who suffer themselves to be led by God, will be seen in the following articles.

**VII. THAT THE SUN OF THE NATURAL WORLD IS PURE FIRE;  
AND THAT THE WORLD OF NATURE FIRST EXISTED AND  
CONTINUALLY SUBSISTS BY MEANS OF THIS SUN.**

9. THAT nature and its world, by which we mean the atmospheres and the earths which are called planets, among which is the terraqueous globe on which we dwell, together with all the productions which annually adorn its surface,



subsist solely from the sun, which constitutes their center, and which, by the rays of its light, and the modifications of its heat, is everywhere present, every one knows for certain, from his own experience, from the testimony of the senses, and from the writings of those who have treated of such subjects: and as these things owe their perpetual subsistence to the sun, reason may with certainty conclude, that they owed their existence also to the same; for perpetually to subsist is perpetually to exist as they first existed: hence it follows, that the natural world was created by Jehovah God by means of this sun as a secondary cause. That there are spiritual existences and natural existences, which are entirely distinct from each other; and that the origin and support of spiritual existences are derived from a sun which is pure love, in the midst of which is the Creator and Upholder of the universe, Jehovah God; has been demonstrated before; but that the origin and support of natural existences are derived from a sun which is pure fire, and that the latter is derived from the former, and both from God, follows of itself, as what is posterior follows from what is prior, and what is prior from the First Cause of all. That the sun of nature and its worlds is pure fire, all its effects demonstrate; as the concentration of its rays into a focus by the art of optics, from which proceeds fire of a vehemently burning nature, and also flame; the nature of its heat, which is similar to heat from elementary fire; the gradation of that heat according to its angle of incidence, whence proceed the varieties of climate, and also the four seasons of the year; beside other facts; by which the rational faculty may be confirmed, even by the senses of its body, that the sun of the natural world is mere fire, and also, that it is fire in its utmost purity. They who know nothing concerning the origin of spiritual existences from their sun, but are only acquainted with the origin of natural existences from theirs, can scarcely avoid confounding spiritual and natural existences



together, and concluding, through the fallacies of the senses, and those to which the rational faculty is subject, that spiritual existences are nothing but a pure kind of natural existences, and that, from the activity of the latter excited by heat and light, arise wisdom and love. These persons, since they see nothing else with their eyes, and smell nothing else with their nostrils, and breathe nothing else in their breast, than nature, ascribe to it all the rational powers also; and thus they imbibe naturalism as a sponge sucks up water. Such persons may be compared to coachmen, who yoke the horses behind the carriage, and not before it. The case is otherwise with those who distinguish between spiritual and natural existences, and deduce the latter from the former: these, also, perceive that there is an influx of the soul into the body, thus that it is spiritual, and that natural things, which are those of the body, serve the soul for vehicles and mediums, by which to produce its effects in the natural world. He who concludes otherwise may be compared to a crab, which assists its progress in walking with its tail, and draws its eyes backwards at every step; and his rational sight may be compared to the sight of the eyes of Argus in the back of his head, when those in his forehead were asleep. Such persons, also, believe themselves to be Arguses in reasoning; for they say, "Who does not see that the origin of the universe is from nature? and what then is God but the inmost extension of nature?" and the like irrational observations; of which they boast more than wise men do of their rational sentiments.

**VIII. THAT THEREFORE EVERYTHING WHICH PROCEEDS FROM THIS SUN, REGARDED IN ITSELF, IS DEAD.**

10. Who does not see from the rational faculty belonging to his understanding, if this be a little elevated above the sensual faculties of the body, that love, regarded in itself, is alive, and that the appearance of fire which it assumes is



its life; and, on the contrary, that elementary fire, regarded in itself, is respectively dead? consequently, that the sun of the spiritual world, being pure love, is alive, and that the sun of the natural world, being pure fire, is dead? and that the case is the same with all the products which emanate and exist from them? There are two things which produce all the effects in the universe, LIFE AND NATURE; and they produce them according to order, when life, from within, actuates nature; the case is otherwise, when nature, from without, draws life to act; which takes place with those who place nature, which in itself is dead, above and within life, and thence wholly devote themselves to the pleasures of the senses, and the concupiscences of the flesh, esteeming the spiritual concerns belonging to the soul, and the truly rational objects belonging to the mind, as nothing. Such persons, on account of this inversion, are they who are called THE DEAD; such are all atheistic naturalists in the world, and all satans in hell. They are also called the dead in the Word, as in David: "*They joined themselves to Baal-peor, and ate the sacrifices of THE DEAD*" (Ps. cvi. 28): "*The enemy hath persecuted my soul, he hath made me to sit in darkness, as those who have been long DEAD*" (Ps. cxliii. 3): "*To hear the groaning of the bound, and to open to those that are appointed to DEATH*" (Ps. cii. 20): and in the Revelation: "*I know thy works, that thou hast a name, that thou livest, and art DEAD: be watchful, and strengthen the things which remain that are ready to DIE,*" iii. 1, 2. They are called the dead, because spiritual death is damnation, and damnation is the lot of those who believe life to be from nature, and thus believe the light of nature to be the light of life, and thereby bury, suffocate, and extinguish, every idea of God, of heaven, and of eternal life. In consequence of so doing, such persons are like owls, which see light in darkness, and darkness in light: that is, they see false sentiments as true and evils as good: and as the delights of evil



are the delights of their hearts, they are not unlike those birds and beasts which devour dead bodies as choice delicacies, and scent the stench arising from graves as balsamic odours. Such persons can see no influx but such as is physical or natural: if, notwithstanding, they affirm influx to be spiritual, they do not possess any idea of it, but merely repeat the words of their preceptor.

IX. THAT WHAT IS SPIRITUAL CLOTHES ITSELF WITH WHAT IS NATURAL, AS A MAN CLOTHES HIMSELF WITH A GARMENT.

11. It is well known that both an active and a passive force are necessary to every operation, and that nothing can be produced by an active force alone, and nothing from a passive alone. The case is similar with what is spiritual and what is natural; what is spiritual, as a living force, being active, and what is natural, as a dead force, being passive. Hence it follows that whatever existed in this solar world at its first creation, and whatever comes into existence from moment to moment since, exists from what is spiritual by what is natural: and this is true, not only in regard to the subjects of the animal kingdom, but also to those of the vegetable kingdom. Another fact is also known similar to the former, viz. that both a principle and an instrumental cause are necessary to every production, and that these two causes, when any thing is being produced, appear as one, though they are distinctly two; wherefore it is one of the canons of wisdom, that the cause principal and the cause instrumental make together one cause. So also do what is spiritual and what is natural. The reason that, in producing effects, these two forces and causes appear as one, is, because what is spiritual is within what is natural, as the fibre is within the muscle, and as the blood is within the arteries; or as the thought is inwardly in the speech, and the affection in the tones of the voice, causing themselves to be



apprehended by these natural instruments. From these considerations, though, as yet, as through a glass darkly, it appears, that what is spiritual clothes itself with what is natural as a man clothes himself with a garment. The organical body with which the soul clothes itself, is here compared to a garment, because a garment invests the body; and the soul also puts off the body, and casts it off as an old coat, when it emigrates by death from the natural into its own spiritual world: for the body grows old like a garment, but not the soul, because this is a spiritual substance, which has nothing in common with the changes of nature, which advance from a commencement to an end, and are periodically terminated. They who do not consider the body as the vesture or covering of the soul, and as being in itself dead, and only adapted to receive living forces flowing into it through the soul from God, cannot avoid concluding from fallacies, that the soul lives by itself, and the body by itself, and that there is, between their respective lives, a PRE-ESTABLISHED HARMONY; and likewise, that the life of the soul flows into the life of the body, or the life of the body into the life of the soul, indifferently, whence they conceive INFLUX to be both SPIRITUAL and NATURAL; when nevertheless it is a truth which is testified by every object in creation, that a posterior existence does not act from itself, but from the prior existence from which it proceeded; thus that neither does this act from itself, but from some existence still prior; and thus that nothing acts at all but by communication from the First Cause Itself, which does act of itself, and which is God. Besides there is but one only life, and this is not capable of being created, but is eminently capable of flowing into forms organically adapted to its reception: all the objects in the created universe, even to the most minute, are such forms. It is believed by many that the soul is itself a spark of life, and thus that man, since he lives from his soul, lives from his own life, thus of him-



self, consequently, not by an influx of life from God. But such persons cannot avoid twisting of fallacies a sort of Gordian knot in which they entangle all the judgments of their mind, till nothing but insanity, in regard to spiritual things is the result: or they construct a labyrinth, from which the mind can never, by any clew which reason supplies, retrace its way, and extricate itself: they also actually let themselves down into caverns under ground, where they dwell in eternal darkness. For from such a belief proceed innumerable fallacies, each of which is horrible; as that God has transferred and transcribed himself into men, whence every man is a sort of deity that lives of himself; and thus that he does good, and enjoys wisdom from himself; likewise, that he possesses faith and charity in himself, and exercises them from himself, and not from God; beside other monstrous sentiments, such as prevail with those in hell, who, when they were in the world, believed nature to live, or to produce life by its own activity: when these look towards heaven its light appears to them as mere darkness. I formerly heard a voice saying from heaven, that if a spark of life in man were his own, and not of God in him, there would be no heaven nor any thing belonging to it; whence also, there could be no church on earth, and, consequently, no life eternal. For further particulars relating to this subject, may be consulted the Memorable Relation in the work on CONJUGIAL LOVE, n. 132 to 136.*

**X. THAT SPIRITUAL EXISTENCES SO CLOTHED IN MAN, ARE WHAT ENABLE HIM TO LIVE AS A RATIONAL AND MORAL MAN, THUS A SPIRITUALLY NATURAL MAN.**

12. FROM the principle established above, viz. that the soul clothes itself with a body as a man clothes himself with a garment, this follows as a conclusion: for the soul flows

* And in the *True Christian Religion*, n. 48.



into the human mind, and by this into the body, and carries with it the life, which it continually receives from the Lord, and thus transfers it mediately into the body, where, owing to the closeness of its union, it makes the body appear to live; whence, and from a thousand testimonies of experience, it is evident, that what is spiritual united to what is material, as a living force with a dead force, causes man to speak rationally and to act morally. It appears as if the tongue and lips spoke from a certain life in themselves, and as if the arms and hands acted in a like manner; but it is the thought, which in itself is spiritual, which speaks, and the will, which likewise is spiritual, which acts, each by its own organs, which in themselves are material, being taken from the natural world. That this is the case appears in the light of day, provided this consideration be attended to. Remove thought from speech, is not the tongue dumb in a moment? so, remove will from action, and do not the hands in a moment become still? Spiritual existences in this state of union with natural, and the consequent appearance of of life in material objects, may be compared to generous wine when absorbed by a clean sponge, to the saccharine juice in a grape, to the savoury liquor in an apple, and to the aromatic odour in cinnamon; the fibres containing these things are portions of matter, which have neither taste nor smell of themselves, but derive them from the fluids in and between them; wherefore, if you squeeze out those juices, they become dead filaments: such are the organs proper to the body, if life be taken away. That man is a rational being by virtue of the union in him of spiritual existences with natural, is evident from the analytical nature of his thoughts; and that he is a moral being from the same cause, is evident from the propriety of his actions and the graces of his demeanour: these he possesses by virtue of his faculty of being able to receive influx from the Lord through the angelic heaven, which is the very abode of wisdom and



love, thus of rationality and morality. Hence it may be perceived, that a spiritual and a natural constitution being united in man, is what enables him to live as a spiritually natural man. The reason that he lives in a similar and yet dissimilar manner after death, is, because his soul is then clothed with a substantial body, as in the world it was clothed with a material body. It is believed by many, that the perceptions and thoughts of the mind, being spiritual, flow in naked, and not by means of organized forms: but let them dream thus who have not seen the interiors of the head, where the perceptions and thoughts reside in their first principles, and who are ignorant that it contains the brains, interwoven and composed of the cineritious and medullary substances, together with glands, cavities, and septa, and with *meninges* and *matres* surrounding them all; and who, likewise, do not know that a man thinks and wills soundly or insanelly according as all those organs are in a state of integrity or derangement, consequently, that he is rational and moral according to the organic structure of his mind. For the rational sight of man, which is the understanding, without forms organized for the reception of spiritual light, would be an abstract nothing, just as his natural sight would be without the eyes; and so in regard to the other mental functions.

**XI. THAT THE RECEPTION OF THAT INFLUX IS ACCORDING TO THE STATE OF LOVE AND WISDOM WITH MAN.**

13. THAT man is not life, but an organ recipient of life from God, and that love in union with wisdom is life; also, that God is love itself and wisdom itself, and thus life itself; has been demonstrated above: hence it follows, that so far as a man loves wisdom, or so far as wisdom embosomed in love is within him, so far he is an image of God, that is, a receptacle of life from God; and, on the contrary, that so far as he is possessed by opposite love and thence by insanity,



so far he does not receive life from God, but from hell, which life is called death. Love and wisdom themselves are not life, but are the *esse* of life; but the delights of love and the amenities of wisdom, which are the affections of them, constitute life, for by these the *esse* of life comes into existence. The influx of life from God carries with it those delights and amenities, like the influx of light and heat at the time of spring into the human minds, and also into birds and beasts of every kind, yea into vegetables, which then germinate and become prolific: for the delights of love and the amenities of wisdom expand men's minds and adapt them to the reception of the influx of life from God, as joy and gladness expand the face, and adapt it to the influx of the hilarities of the soul. The man who is affected with the love of wisdom, is like the garden in Eden, in which are two trees, the tree of life, and the tree of the knowledge of good and evil: the tree of life is the reception of love and wisdom from God, and the tree of the knowledge of good and evil is the reception of them from self: the man who eats of the latter tree is insane, but still believes himself to be wise like God; but the man who eats of the former tree is truly wise, and believes no one to be wise but God alone, and that man is wise so far as he believes this, and the more so as he feels that he wills it. But more on this subject may be seen in the Memorable Relation in the work on CONJUGIAL LOVE, n. 132 to 136.* I will here add an arcanum confirming these facts from heaven: All the angels of heaven turn the fore part of the head towards the Lord as a sun, and all the angels of hell turn the back of the head to him, and the latter receive the influx into the affections of their will, which in themselves are concupiscences, and make the understanding favour them, but the former receive the influx into the affections of their understanding and make the will favour them, whence these are in

* Or *True Christian Religion*, n. 48.



the enjoyment of wisdom but the others are possessed by insanity. For the human understanding has its seat in the cerebrum which is under the forehead, and the will in the cerebellum, which is in the back of the head. Who does not know that a man who is insane through cherishing false sentiments, favours the lusts of his own evil, and confirms them by reasons drawn from the understanding; whereas a wise man sees from truths the quality of the lusts of his own will, and restrains them? A wise man does this, because he turns his face to God, that is, he believes in God, and not in himself; but an insane man does the other, because he averts his face from God, that is he believes in himself, and not in God. For a man to believe in himself, is to believe that he enjoys love and wisdom from himself, and not from God; and this is signified by eating of the tree of the knowledge of good and evil: but for a man to believe in God, is to believe that he enjoys love and wisdom from God, and not from himself; and this is signified by eating of the tree of life, Rev. ii. 7. From these considerations it may be perceived, but still only with a degree of clearness answering to the light of the moon by night, that the reception of the influx of life from God is according to the state of love and wisdom with man. This influx may further be illustrated by the influx of light and heat into vegetables, which blossom and bear fruit according to the structure of the fibres which form them, thus according to their reception of the light and heat: it may also be illustrated by the influx of the rays of light into precious stones, which modify them into colours according to the situation of the parts composing them, thus also according to their reception of the rays: and likewise by optical glasses and the drops of rain, which exhibit rainbows according to the incidence, the refraction, and thus the reception, of the light. The case is similar with human minds in respect to spiritual light, which proceeds from the Lord as a sun, and perpetually flows-in, but is variously received.



XII. THAT THE UNDERSTANDING IN MAN IS CAPABLE OF BEING ELEVATED INTO THE LIGHT, THAT IS, INTO THE WISDOM, IN WHICH ARE THE ANGELS OF HEAVEN, ACCORDING TO THE IMPROVEMENT OF HIS REASON; AND THAT, IN LIKE MANNER, HIS WILL IS CAPABLE OF BEING ELEVATED INTO THE HEAT OF HEAVEN, THAT IS, INTO THE LOVE OF HEAVEN, ACCORDING TO THE DEEDS OF HIS LIFE: BUT THAT THE LOVE OF THE WILL IS NOT ELEVATED, EXCEPT SO FAR AS THE MAN WILLS AND DOES THOSE THINGS WHICH THE WISDOM OF THE UNDERSTANDING TEACHES.

14. By the human mind are to be understood its two faculties which are called the understanding and the will. The understanding is the receptacle of the light of heaven, which in its essence is wisdom; and the will is the receptacle of the heat of heaven, which in its essence is love, as was shewn above. These two principles, wisdom and love, proceed from the Lord as a sun, and flow into heaven universally and individually, whence the angels have wisdom and love; and they also flow into this world universally and individually, whence men have wisdom and love. But the two principles proceed in union from the Lord, and likewise flow in union into the souls of angels and men: but they are not received in union in their minds; light, which forms the understanding, being first received there, and love, which forms the will, being received gradually. This also is of Providence: for every man is to be created anew, that is, reformed, and this is affected by means of the understanding; for he must imbibe from infancy the knowledges of truth and good, which are to teach him to live well, that is, to will and act rightly: thus the will is formed by means of the understanding. For the sake of this end, there is given to man the faculty of elevating his understanding almost into the light which is enjoyed by the angels of heaven, that he may see what he ought to will and thence to do, in order that he may be prosperous in the world for a time, and blessed after death



to eternity. He becomes prosperous and blessed, if he procures to himself wisdom, and keeps his will under its obedience; but unprosperous and unhappy if he puts his understanding under obedience to his will: the reason is, because the will hereditarily tends to evils, even to those which are enormous; wherefore unless it were restrained by means of the understanding, man would rush into acts of wickedness, yea, from his inherent savage nature, he would destroy and slaughter, for the sake of himself, all who did not favour and indulge him. Besides, unless the understanding could be separately perfected, and the will by means of it, man would not be a man but a beast. For without that separation, and without the ascent of the understanding above the will, he would not be able to think, and from thought to speak, but only to express his affection by sounds; neither would he be able to act from reason, but only from instinct; still less would he be able to know the things which are of God, and God by means of them, and thus to be conjoined to him, and to live to eternity. For man thinks and wills *as from himself*, and this, *as from himself*, is what gives him the faculty of reciprocal conjunction: for there can be no conjunction without reciprocity, just as there can be no conjunction of an active with a passive force without re-action. God alone acts, and man suffers himself to be acted on, and reacts in all appearance as from himself, though interiorly it is from God. From these considerations, rightly apprehended, may be seen what is the nature of the will of man if it is elevated by means of the understanding, and what is its nature if it is not elevated, consequently what is the nature of the man. But the latter subject, viz. what is the nature of man if the love of his will is not elevated by means of the understanding, shall be illustrated by comparisons. He is like an eagle flying on high, which, as soon as it sees the food below which is the object of its lust, as chickens, young swans, or even young lambs, casts itself down in a moment and



devours them. He is also like an adulterer, who conceals a harlot in a cellar below, and who by turns goes up to the highest apartments of the house, and discourses wisely with those who dwell there concerning chastity, and alternately withdraws from the company there and indulges himself below with his harlot. He is also like a thief on a tower, who there pretends to act the part of a watchman, but who, as soon as he sees any object of plunder below, hastens down and seizes it. He may also be compared to gnats, which fly in a column over the head of a horse while he is running, but which fall down when the horse stops, and immerse themselves in the marsh. Such is the man whose will or love is not elevated by means of the understanding; for he then remains stationary below, immersed in the uncleanness of nature and the lusts of the senses. The case is altogether otherwise with those who subdue the allurements of the lusts of the will by the wisdom belonging to the understanding. With these, the understanding afterwards enters into a marriage-covenant with the will; thus wisdom with love, and they dwell together in the upper apartment with the utmost delight.

### XIII. THAT IT IS ALTOGETHER OTHERWISE WITH BEASTS.

15. They who judge of things only as they appear before the senses of the body, conclude that beasts have will and understanding as well as men, and hence that the only distinction consists in man's being able to speak, and thus to describe the things which he thinks and desires, while beasts can only express them by sounds. Beasts, however, have not will and understanding, but only a resemblance of each, which the learned call an analogous endowment. A man is a man, because his understanding is capable of being elevated above the desires of his will, and it thus can know and see them, and also govern them; but a beast is a beast, because its desires drive it to do whatever it does. A man, then, is



a man, in consequence of this, that his will is under obedience to his understanding; but a beast is a beast in consequence of this, that its understanding is under obedience to its will. From these considerations this conclusion follows, viz. That the understanding of man, forasmuch as it receives the light influent from heaven, and apprehends and apperceives this as its own, and thinks from it analytically, with all variety, altogether as from itself, is alive, and is thence truly understanding; and that the will of man, forasmuch as it receives the influent love of heaven, and acts from it as from itself, is alive, and is thence truly will; but that the contrary is the case with beasts. Wherefore they who think under the influence of the lusts of the will, are compared to beasts, and in the spiritual world they likewise at a distance appear as beasts; they also act like beasts, with this only difference, that they are able to act otherwise if they will: but they who restrain the lusts of their will by means of the understanding, appear in the spiritual world as men, and are angels of heaven. In a word, the will and the understanding in beasts always cohere, and forasmuch as the will is blind, being the receptacle of heat and not of light, it makes the understanding blind also: hence a beast does not know and understand its own actions, and yet it acts, for it acts by an influx from the spiritual world; and such action is instinct. It is imagined that a beast thinks from understanding what to act; but this is by no means the case: it is compelled to act solely by the natural love which is in it from creation, with the assistance of the senses of its body. The reason that man thinks and speaks is solely because his understanding is capable of being separated from his will, and of being elevated even into the light of heaven; for the understanding thinks, and thought speaks. The reason why beasts act according to the laws of order inscribed on their nature, and some beasts in a moral and rational manner, differently from many men, is, because their understanding



is in blind obedience to the desires of their will, and thence they are not able to pervert those desires by depraved reasonings, as men do. It is to be observed, that when the terms, "will" and "understanding" are here used in reference to beasts, a certain resemblance of, and an endowment analogous to, those faculties, are what are meant: analogous endowments are called by the names of the faculties themselves, on account of the appearance. The life of a beast may be compared with a sleep walker, who walks and acts by virtue of the will while the understanding sleeps; and also with a blind man, who walks through the streets with a dog leading him; and also with an idiot, who, from custom and the habit thence acquired, does his work in a regular manner. It may likewise be compared with a person void of memory, and thence deprived of understanding, who still knows or learns how to clothe himself, to eat the food which he prefers, to love the sex, to walk the streets from house to house, and to do such things as soothe the senses and indulge the flesh, by the allurements and pleasures of which he is drawn along, though he does not think, and thence cannot speak. From these considerations it is evident, how much they are mistaken who believe beasts to be endowed with rationality, and only to be distinguished from men by their external figure and by their not being able to express by speech the rational things which inwardly occupy their thoughts; from which fallacies many even conclude, that if man lives after death, beasts will do so too; and, on the contrary, that if beasts do not live after death, neither will man; beside other dreams, arising from ignorance in regard to the will and understanding, and also in regard to degrees; by the aid of which, as steps for its ascent, the mind of man mounts up to heaven.



**XIV. THAT THERE ARE THREE DEGREES IN THE SPIRITUAL WORLD, AND THREE DEGREES IN THE NATURAL WORLD, HITHERTO UNKNOWN, ACCORDING TO WHICH ALL INFLUX TAKES PLACE.**

16. It is discovered by the investigation of causes from their effects, that degrees are of two kinds, one according to which things prior and posterior are constituted, and another according to which things greater and less are constituted. The degrees which distinguish things prior and posterior, are to be called DEGREES OF ALTITUDE, or DISCRETE DEGREES; but the degrees by which things greater and less are distinguished from each other, are to be called DEGREES OF LATITUDE, and also CONTINUOUS DEGREES. Degrees of altitude, or discrete degrees, are like the generations and compositions of one thing from another; as, for example, they are like the generation and composition of any nerve from its fibres, and of any fibre from its fibrils; or of any piece of wood, stone, or metal from its parts, and of any part from its particles: but degrees of latitude, or continuous degrees, are like the increments and decrements of the same degree of altitude with respect to breadth, length, height, and depth; as of greater and less bodies of water, or air, or ether; and as of large and small masses of wood, stone, or metal. All things, even to the most particular, in both worlds, both the spiritual world, and the natural world, are, from creation, in degrees of both these kinds: the whole animal kingdom in this world is in those degrees both in general and in particular; so are the whole vegetable kingdom, and the whole mineral kingdom likewise; and so is the expanse of atmospheres from the sun even to the earth. There are therefore three atmospheres discretely distinct according to the degrees of altitude both in the spiritual world and in the natural world, because each world has its sun: but the atmospheres of the spiritual world, by virtue



of their origin, are substantial, and the atmospheres of the natural world, by virtue of their origin, are material; and since the atmospheres descend from their origins according to those degrees, and are the continents of light and heat, like vehicles to convey these principles to their destination, it follows that there are three degrees of light and heat: and since light in the spiritual world is in its essence wisdom, and heat there is in its essence love, as was demonstrated above in its proper article, it follows also, that there are three degrees of wisdom and three degrees of love, consequently three degrees of life; for they are graduated by the atmospheres through which they pass. Hence it is that there are three angelic heavens; a supreme, which is also called the third heaven, inhabited by angels of the supreme degree; a middle, which is also called the second heaven, inhabited by angels of the middle degree; and an ultimate, which is also called the first heaven, inhabited by angels of the lowest degree. Those heavens are also distinguished according to the degrees of wisdom and love: the angels of the ultimate heaven are in the love of knowing truths and goods; the angels of the middle heaven are in the love of understanding them, and the angels of the supreme heaven are in the love of being wise, that is, of living according to those truths and goods which they know and understand. As the angelic heavens are distinguished into three degrees, so also is the human mind, because the human mind is an image of heaven, that is, it is a heaven in miniature. Hence it is that man is capable of becoming an angel of one of those three heavens: and he becomes such according to his reception of wisdom and love from the Lord; an angel of the ultimate heaven if he only receives the love of knowing truths and goods; an angel of the middle heaven if he receives the love of understanding them; and an angel of the supreme heaven if he receives the love of being wise, that is, of living according to them. That the



human mind is distinguished into three regions, according to the three heavens, may be seen in the memorable relation inserted in the work on CONJUGIAL LOVE, n. 270. Hence it is evident, that all spiritual influx to man and into man descends from the Lord by these three degrees, and that it is received by man according to the degree of wisdom and love in which he is. A knowledge of these degrees is of the greatest utility at this day. For many, in consequence of not knowing them, tarry in the lowest degree, in which are the senses of their body, and on account of their ignorance, which is intellectual darkness, are incapable of being elevated into spiritual light, which is above them: hence naturalism takes possession of them, as it were spontaneously, as soon as they enter on any investigation and scrutiny concerning the human soul and mind, and its rationality, and more so if they extend their inquiries to heaven and the life after death: whence they become like persons standing in the market places with telescopes in their hands, looking at the sky and uttering vain predictions; and also like persons who chatter and reason about every object they see, and every thing they hear, without any rational ideas, resulting from an understanding of the subject, being contained in their remarks: these are like butchers, who believe themselves to be skilful anatomists, because they have examined the viscera of oxen and sheep outwardly, but not inwardly. But it is a truth that to think from the influx of natural light not cleared by the influx of spiritual light, is merely to dream, and to speak from such thought is to make vain assertions like fortune-tellers. But further particulars concerning degrees may be seen in the work on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 173 to 281.

**XV. THAT ENDS ARE IN THE FIRST DEGREE, CAUSES IN THE SECOND AND EFFECTS IN THE THIRD.**

17. Who does not see that the end is not the cause, but



that it produces the cause? and that the cause is not the effect, but that it produces the effect? consequently, that they are three distinct things which follow each other in order? The end with man is the love of his will; for what a man loves, this he proposes to himself and intends: the cause with him is the reason of his understanding; for the end, by means of the reason, seeks for middle or instrumental causes: and the effect is the operation of the body, from, and according to, the end and cause. Thus there are three things in man, which follow each other in order; just as is done by the degrees of altitude. When these three things are exhibited to observation, the end is within the cause, and by the cause is in the effect: thus, in the effect, these three things co-exist. On this account it is said in the Word, that every one shall be judged according to his works: for the end, or the love of his will, and the cause, or the reason of his understanding, are contained together in the effects, which are the works of his body: thus in them is contained the quality of the whole man. They who are unacquainted with these truths, and do not thus distinguish the objects of rational contemplation, cannot avoid terminating the ideas of their thought either in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolff: they thus shut up their understandings as with a bolt, so that they cannot even exercise their reason upon the subject of spiritual influx, because they cannot think of any progression beyond those atoms, monads, or simple substances; for the author of the doctrine of simple substances says, that if they are divided they are annihilated. Thus the understanding remains stationary in its first light, which merely proceeds from the senses of the body, and does not advance a step further. Hence it is not known but that spiritual substance is merely a subtile natural substance; that beasts have rationality as well as men; and that the soul is a puff of wind, like that which is emitted from the breast



when a person dies: beside other notions which do not partake of light but of darkness. As all things in the spiritual world, and all things in the natural world, proceed according to these degrees, as was shewn in the preceding article, it is evident that intelligence properly consists in knowing and distinguishing them, and seeing them in their order. By these degrees, also, every man is known as to his quality, when his love is known; for, as observed above, the end, which is of the will, the causes, which are of the understanding, and the effects, which are of the body, follow from his love, as a tree from its seed, and as fruit from a tree. There are loves of three kinds; the love of heaven, the love of the world, and the love of self: the love of heaven is spiritual, the love of the world is material, and the love of self is corporeal. When the love is spiritual, all things which follow from it, as forms from their essence, are spiritual likewise: so, also, when the principal love is the love of the world or of wealth, and thus is material, all things which follow from it, as principiates from their first principle, are material likewise; and so, again, when the principal love is the love of self, or of eminence above all others, and thus is corporeal, all things which follow from it are corporeal likewise; because the man who cherishes this love regards himself alone, and thus immerses the thoughts of his mind in his body. Wherefore, as just remarked, he who knows the reigning love of any one, and is at the same time acquainted with the progression of ends to causes and of causes to effects, which three things follow each other in order, according to the degrees of altitude, knows the quality of the whole man. Thus the angels of heaven know the quality of every one with whom they speak; they perceive his love from the sound of his voice, they see an image of it in his face, and the figure of it in the gestures of his body.



**XVI. THAT HENCE IS EVIDENT WHAT IS THE NATURE OF SPIRITUAL INFLUX FROM ITS ORIGIN TO ITS EFFECTS.**

18. SPIRITUAL influx has hitherto been deduced, by those who have treated of it, from the soul into the body, but not from God into the soul and thus into the body. The reason of their proceeding thus has been, because no one had any knowledge respecting the spiritual world, and respecting the sun there, from whence all spiritual things issue as from their fountain; and thus no one had any knowledge respecting the influx of spiritual things into natural things. Now since it has been granted me to be in the spiritual world and in the natural world at the same time, I am obliged by my conscience to communicate these facts. For of what use is the possession of knowledge without its communication? Without the latter, what is the former, but like collecting and storing up riches in a casket, and only looking at them occasionally and counting them over, without any intention of applying them to use? In fact, it is spiritual avarice. But in order that it may be fully known what spiritual influx is, and what is its nature, it is necessary to know what that which is SPIRITUAL is in its essence, and what that which is NATURAL; as also what the HUMAN SOUL is: lest therefore this short lucubration should be defective through ignorance of these subjects, it will be useful to consult some MEMORABLE RELATIONS inserted in the work on CONJUGIAL LOVE; viz. that respecting the SPIRITUAL PRINCIPLE, n. 326 to 329; that respecting the HUMAN SOUL, n. 315; and that respecting THE INFLUX OF SPIRITUAL THINGS INTO NATURAL, n. 380; which latter subject is more fully treated of, n. 415 to 422.*

19. I will here subjoin this MEMORABLE RELATION. After

* The same articles are repeated in *the True Christian Religion*, and will be found at n. 280, 697, 35, 77, and 12.



these pages were written, I prayed to the Lord that I might be permitted to converse with some disciples of ARISTOTLE, and at the same time with some disciples of DES CARTES, and with some disciples of LEIBNITZ, in order that I might learn the opinions of their minds concerning the intercourse between the soul and the body. After my prayer was ended, there were present nine men, three Aristotelians, three Cartesians, and three Leibnitzians; and they arranged themselves round me, the admirers of Aristotle being on the left side, the followers of Des Cartes on the right side, and the favourers of Leibnitz behind. At a considerable distance, and also at a distance from each other, were seen three persons crowned with laurel, whom I knew, by an influent perception, to be those three great leaders or masters themselves. Behind Leibnitz stood a person holding the skirt of his garment, who, I was told, was Wolff. Those nine men, when they beheld one another, at first saluted each other, and conversed together in a mild tone of voice. But presently there arose from below a spirit with a torch in his right hand, which he shook before their faces, whereupon they became enemies, three against three, and looked at each other with a fierce countenance: for they were seized with the lust of altercation and dispute. Then the Aristotelians, who were also schoolmen, began to speak, saying, "Who does not see that objects flow through the senses into the soul, as a man enters through the doors into a chamber, and that the soul thinks according to such influx? When a lover sees a beautiful virgin, or his bride, does not his eye sparkle, and transmit the love of her into the soul? When a miser sees bags of money, do not all his senses burn towards them, and thence induce this ardour into the soul, and excite the desire of possessing them? When a proud man hears himself praised by another, does he not prick up his ears, and do not these transmit those praises to the soul? Are not the senses of the body like



outer courts, through which alone entrance is obtained to the soul? From these considerations and innumerable others of a similar kind, who can conclude otherwise than that influx proceeds from nature, or is physical?" While they were speaking thus the followers of Des Cartes held their fingers on their foreheads; and now withdrawing them they replied, saying, "Alas, ye speak from appearances; do ye not know that the eye does not love a virgin or bride from itself, but from the soul? and likewise that the senses of the body do not covet the bags of money from themselves, but from the soul? and also that the ears do not devour the praises of flatterers in any other manner? Is it not perception that causes sensation? and perception is a faculty of the soul, and not of the organs of the body. Say, if you can, what causes the tongue and lips to speak, but the thought? and what causes the hands to work, but the will? and thought and will are faculties of the soul, and not of the body. Thus what causes the eye to see, and the ear to hear, and the other organs to feel, but the soul? From these considerations, and innumerable others of a similar kind, every one, whose wisdom is elevated above the sensual apprehensions of the body, must conclude, that influx does not flow from the body into the soul, but from the soul into the body; which influx we call occasional influx, and also spiritual influx." When these had finished, the three men who stood behind the former triads, and who were the favourers of Leibnitz, began to speak, saying, "We have heard the arguments on both sides, and have compared them; and we have perceived that in many particulars the latter are stronger than the former, and that in many others the former are stronger than the latter: wherefore, if you please, we will compromise the dispute." On being asked how, they replied, "There is not any influx from the soul into the body, nor from the body into the soul, but there is a unanimous and instantaneous operation of both together,



to which a celebrated author has assigned an elegant name, when he calls it Pre-established Harmony." After this the spirit with the torch appeared again, but the torch was now in his left hand, and he shook it behind the back of their heads, whence the ideas of them all became confused, and they all cried out at once, "Neither our soul nor body knows what part to take; wherefore let us settle this dispute by lot, and we will abide by the lot which comes out first." So they took out three bits of paper, and wrote on one of them, **PHYSICAL INFLUX**, on another, **SPIRITUAL INFLUX**, and on the third, **PRE-ESTABLISHED HARMONY**; and they put them all into the crown of a hat. Then they chose one of their number to draw; who, on putting in his hand, took out that on which was written, **SPIRITUAL INFLUX**. Having seen and read it, they all said, yet some with a clear and flowing, some with a faint and indrawn voice, "Let us abide by this, because it came out first." But then an angel suddenly stood by, and said, "Do not imagine that the paper in favour of spiritual influx came out first by chance, for it was of providence: for you do not see the truth of that doctrine on account of the confusion of your ideas, but the truth presented itself to the hand of him that drew the lots, that you might yield it your assent."

20. I was formerly asked, "How I, who was previously a philosopher, became a theologian;" I answered, "In the same manner that fishermen became the disciples and apostles of the Lord:" and I added that I also from early youth had been a spiritual fisherman. On this, my inquirer asked, "What is a spiritual fisherman?" To which I replied, "A fisherman in the spiritual sense of the Word, signifies a man who investigates and teaches natural truths, and afterwards spiritual truths in a rational manner." On his enquiring, "How this is demonstrated?" I said, "From these passages of



the Word : ‘ *And the waters shall fail from the sea, and the rivers shall be wasted and dried up: therefore the FISHERS shall mourn, and all that cast a hook into the sea shall lament.*’ Is. xix. 5, 8. In another place it is said respecting the sea, whose waters were healed, ‘ *the FISHERS shall stand from Engedi even unto Eneglaim, they shall be a place to spread forth nets; their FISH shall be according to their kinds, as the FISH of the great sea, exceedingly many.*’ Ezekiel xlvii. 10. And in another place : ‘ *Behold I will send for many FISHERS, saith Jehovah, and they SHALL FISH THEM.*’ Jerem. xvi. 16. Hence it is evident why the Lord chose fishermen for his disciples, and said, ‘ *Follow me, and I will make you FISHERS of men.*’ Matt. iv. 18, 19; Mark i. 16, 17: and why he said to Peter, after he had caught a multitude of of fishes, ‘ *HENCEFORTH THOU SHALT CATCH MEN.*’ ” Luke v. 9, 10. I afterwards demonstrated the origin of this signification of fishermen from THE APOCALYPSE REVEALED ; viz. that since water signifies natural truths (n. 50, 932), as does also a river (n. 409, 932), therefore a fish signifies those who are in possession of natural truths (n. 405); whence fishermen signify those who investigate and teach truth. On hearing this, my interrogator raised his voice and said, “ Now I can understand why the Lord called and chose fishermen to be his disciples; and therefore I do not wonder that he has also called and chosen you, since, as you have observed, you were from early youth a fisherman in a spiritual sense, that is, an investigator of natural truths : the reason that you are now become an investigator of spiritual truths, is, because these are founded on the former.” To this he added, being a man of reason, that “ the Lord alone knows who is the proper person to apprehend and teach or communicate the truths which should be revealed for his New Church, and whether such a person is to be found among the dignitaries of the Church or among their domestic servants. Besides,” he continued, “ among Christians, what



divine does not first study philosophy at college, before he is ordained? otherwise, whence could he obtain a sufficient degree of intelligence?" At last he said, "Since you are become a divine, explain what is your system of divinity?" I answered, "These are the two principles of it THAT GOD IS ONE, and THAT THERE IS A CONJUNCTION OF CHARITY AND FAITH." He replied, "Who denies these principles?" I rejoined, "The divinity of the present day, when interiorly examined."

### FINIS.







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